UNITY

Devoted to Christian Healing.

A magazine issued the 1st of each month by

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

15 cents a copy; $1.50 a year

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 70 KANSAS CITY, MO., FEBRUARY, 1929 No. 2

INTREPID ADVANCE

By RUTH MILLER

TO CLAIM the good is not enough. We must claim the best. We must regard creative thought as the force capable of bringing reality of the highest into form.

There is no gainsaying the truth that like begets like; therefore reality realized has been brought into being by reality conceived.

The kinship between creative thought and creative reality is that of father and child. So perfect is the bond that creative thought carries no consciousness of creative reality's unfoldment.

The person that recognizes progress as the law of being pursues his way keenly alive to the opportunities revealed in life. He feels no sense of resistance, only the sense of response to the touch of Truth.

To penetrate the secrets of life one must attain the Christ consciousness, the consciousness insensible to self, gracious to others, and sensitive to the guidance of God within.

BODY AND MIND

By CHARLES FILLMORE

Part I

(Notes from a Sunday lesson given in Unity chapel, Kansas City, Mo.)

PAUL WAS the champion of that part of the teaching of Jesus that anticipated a perfect body for man, even a body like that of Jesus. In Ephesians 4:15 he argues that we, "by speaking truth in love, may grow up in all things into him, who is the head, *even* Christ; from whom all the body fitly framed and knit together . . . maketh the increase of the body unto the building up of itself in love."

The claim that Paul meant the body of Christians who formed the church is not sustained. In many places in his writings Paul points directly to the corporeal frame of man as the body of God. "Know ye not that your body is a temple of the Holy Spirit . . . which ye have from God?"

The sin of Adam resulted in the temporal death of his body; this death has imposed the thought of physical blight on the whole race. Our minds are turned away from, we are adverse mentally to, the mind of Being. We think in terms of ignorance, and our thoughts react on our bodies destructively instead of constructively. The Christ of God incarnated in Jesus for the purpose of bridging the break between the mind of God and the mind of man. He united the broken strands of race thought as regards life, love, power, strength, will, understanding; in fact, the twelve fundamental attributes of Being were synchronized with our race mind through Jesus. These twelve attributes of God and of man are represented by the twelve apostles of Jesus.

The union made by Jesus with God mind must be experienced by all men. Jesus saves us when

we give up our minds and our bodies to His superior thoughts.

In this day of separation between soul, or mind, and body, we need to emphasize the fact that the mind and the body are two poles of a perfect sphere. Separation means disintegration, death. Hence the universal Christian concept that the soul can be saved and go to heaven without the body is fundamentally wrong. "Glorify God therefore in your body." "Christ . . . *being* himself the saviour of the body." In his letter to the Philippians, Paul says that Christ shall change "the body of our humiliation" and make it like His glorious body. There is no mention of this bodily change taking place after death. "This corruptible must put on incorruption, and this mortal must put on immortality." Jesus overcame the death of His body, and we are commanded to follow Him.

That the whole race is submerged in disease and death is readily admitted. That there are universal desire and struggle to escape this condition is also true. Jesus is the only one in all history who showed a way of escape for all men from this hell of mortal misery. He first demonstrated freedom in Himself, then He said, "Follow me."

Jesus' demonstration over the ills of humanity was founded on His disciplining the life forces in His organism. He was constantly tempted by the flesh but never succumbed. He made Himself master of fleshly sensations instead of allowing them to master Him. "One that hath been in all points tempted like as *we are, yet* without sin."

Jesus restored Himself to the Son of God estate and opened the way for all men to do likewise. Why accept the remedies that promise at best merely a patched up body, when we may have the complete healing system of the Master Physician? Be willing to change your mind. Seek to do the will of the supermind within yourself. Cast out all evil thoughts. Lay hold of good thoughts.

"Have faith in God." Have faith in yourself as a son of God. Thus doing you will be initiated into a "secret" order, the "Sons of the Inner Light." Jesus called them His ecclesia, or church, meaning "called-out ones." Paul named them "believers" and "saints." They "were called Christians first in Antioch." Masonry is founded on this divine order in which the master carpenter builds the temple of God, his body. When a Mason enters this degree he automatically becomes a member of the ecclesia of Jesus, which exists eternally in the heavens.

In Paul's time not all so-called Christians had received the inner light, or baptism of the Holy Spirit. The same is true today. But the baptism is open to all who will consecrate themselves to God and relinquish their attachments to materiality. No earthly society can give this degree—it is conferred by the Holy Spirit.

The discipline of mind and of body necessary to fulfill the divine law includes not only the inner and the outer states of consciousness, but also the higher and the lower. The redemptive remedy of Jesus is for the whole man. This includes not only the various degrees or planes of the mind, but also the electrical and material bodies of man.

Paul, the apostle, represents the corrective word, or universal teacher, in outer consciousness. Paul was first sent to the Jews, who rejected him as they had rejected Jesus. Then Paul appealed to the Gentiles. The Jews represent the ingrained religious consciousness, which has crystallized spiritually. The Gentiles represent the natural man functioning in sensation and life, to whom religion is volatile and evanescent. Nature in all her forms appeals to the mind elemental. The Greeks and the Romans were not religious fanatics like the Jews, neither were their religious convictions very deep or permanent. When Paul and Barnabas did miracle healing the superstitious Greeks at once declared that they were gods and pro-

ceeded to worship them. Then, under the influence of Paul's Jewish enemies, the same people stoned him and threw him outside the city, supposing that he was dead. However, the Gentile mind, though shallow, was fertile and proved to be a better soil for the planting of the great redemptive truths of Christianity than was the more spiritual but less receptive mind of the Jews.

Ephesus was a great religious center in the ancient world and was renowned principally as the home of Diana of Ephesus, whose temple was everywhere known for its magnificence. Paul and his companions here met with much opposition from Demetrius and his fellow craftsmen, who manufactured silver shrines of Diana. Demetrius and his fellows claimed that Paul preached that "they are no gods, that are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account." When religion becomes an industry it resents ideas that threaten its material welfare.

Sorcery, magic, and necromancy were freely practiced at Ephesus, with which activities of the sense consciousness Paul had to compete. He did not ignore their magic nor declare it the work of the devil, but gave the Ephesians something a little better. "Paul had laid his hands upon them, the Holy Spirit came on them." Then "God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out." This today would be declared necromancy or silly twaddle by those who are ignorant of the power of the invisible mental forces. But the early Christians did not so regard it. They knew more about the occult forces, both good and evil, than modern Christians. They knew how to cast out evil thoughts by the power of the word spoken in the name of Jesus Christ. Jesus re-

buked the evil thoughts that cause sickness, they minded Him, and the sick were healed. The same law is operative today and is being used by those who have faith enough to speak words of authority in the name of Jesus. Man has dominion over the thought world; when he exercises that dominion with the unselfish desire to do good, he is working under the law of the Holy Spirit. The work of the Holy Spirit is not necromancy, magic, or charlatanry, but the law of God restoring that perfection which was in the beginning before the selfishness of man polluted the elemental mind forces.

Modern psychology, and the sympathetic relation of all nature as revealed by advanced science, have awakened widespread interest in mental laws. Certain forms of magic are found among all primitive peoples the world round, and seem to be almost identical in practice. There are many theories by biologists as to the reasons for the universal spread of these forms of magic or necromancy. Christian metaphysicians classify the forms according to their fruits. One who uses his knowledge of the spiritual thought and word to do good is working with the Holy Spirit, while the person who is exploiting his own personality, seeking by occult means to fulfill worldly ambitions, is a Simon Magus, seeking to do his own, not God's, will.

We may learn many lessons of the magic of the mind from the practices of primitive men. Not that we should ever try their methods, but that we may be convinced that there are mental laws universal in character which we, in our assumption of superior knowledge, may be totally overlooking. For example, when an Ojibwa Indian wishes to work evil on his enemy, he makes a small wooden image of his enemy, and pierces its head or its breast with a needle, affirming that the object of his hate will be similarly affected;

if the intent is to kill, the puppet is burned with the accompaniment of magical words.

At the far-away antipodes, a Malay magician takes a hair, a nail, an eyebrow, and other parts of the body, and molds them into an effigy resembling the victim. For seven nights he scorches the figure slowly by holding it over a fire while muttering incantations. Then the effigy is burned and the enemy "dies."

In India a magician makes an image of earth taken from sixty-four filthy places, and mixes it with bits of hair, nails, and so forth. Then he writes the name of his enemy on the chest of this figure and maims it in some way and gives it some weight or force through his psychic nature, in the assurance that the fate of the original will be that of the copy.

The ancient Hindu mode of winning the love of a woman was to shoot an arrow into the heart of a clay image of the woman.

So, when the Eskimo men are away whaling, the women and children do no noisy work, believing that it would interfere with the hunt. On the other hand, among certain African tribes, some British Columbia Indians, and others, when the husbands are away on a war expedition the wives will perform elaborate dances, in which the incidents of combat are dramatized.

The idea back of these many forms of magic is that whatever takes place in mind will eventually take place in body. By such and similar devices crops are made to grow, women to bear children, enemies are killed or maimed, rain induced to fall, and innumerable desires gratified. This practice of magic takes place among these primitive or savage races the world round, and it is quite puzzling to people who study these races how they all happen to use this so-called "black magic."

Religion involves belief in a superior being, whose power is invoked by the devotee. But in

magic procedure there is not necessarily any such worship or invocation. In other words, the religious devotee uses this power by invoking God, the good; but the magician uses it independently of God.

Jesus was accused of performing His mighty works with the help of Beelzebub. His reply was that such an accusation involved an illogical situation, the devil fighting against himself, a house divided against itself; in other words, that the devil or Beelzebub was evil and his works were always evil, while the works of Jesus were good. This constitutes the difference between black magic and white magic, or between personal, selfish use of mind force and beneficent and unselfish use of it—for health, happiness, and prosperity.

(*To be concluded*)

THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

At the amount of money he has for the Lord's work.

At the deepening of his spiritual life in paying the tithe.

At the ease in meeting his own obligations with the nine tenths.

At the ease in going from one tenth to larger giving.

At the preparation this gives to be a faithful and wise steward over the nine tenths that remain.

At himself in not adopting the plan sooner. —*Selected.*

Fear not, He is with thee; Oh, be not dismayed!
For He is thy God, and will still give thee aid;
He'll strengthen thee, help thee, and cause thee to stand,
Upheld by His righteous, omnipotent hand.

—*George Keith.*

WHERE THE SEED FELL

By EVELYN WHITELL

THE TEACHER PAUSED in the story that she was telling. Her gaze rested on a girl whose eyes were wandering through the window.

"Are you listening, Maxine Campbell?" she asked.

Maxine colored at the question. "I heard it all," she replied. The teacher was not satisfied. She was sure that Maxine's thoughts were wandering into the fields.

"Then tell me what I was talking about," she said.

Maxine arose, a trifle awkwardly, and after clearing her throat once or twice she answered.

"You were telling the story of the girl who had a little rose bush, and whenever a rose bloomed —bright and red—she plucked it and gave it to the Lord. You said"—Maxine hesitated and her color deepened—"that we all cannot give roses, but Jesus told us that if we gave only a drink of water, in His name, we have done something." There was silence when the child sat down. The girls who had been tittering and nudging one another when she commenced to speak were very still. Something in the way she had spoken impressed them. The words of the story seemed to go deeper into their hearts than when the teacher had spoken them a minute or two before.

Maxine had been thinking deeply. She had been wondering, while she listened to the story, what she had to give. The earnestness in her voice was born of a great desire.

That night when she had finished her home work she laid aside her books, cut some small slips of paper, and wrote something carefully on each slip.

She was inventing some new kind of game her father thought, as he watched her. Then his mind returned to his own affairs, which were troubling him far more than he wanted his child to know.

Maxine continued her work without interruption until her mother gently reminded her that bed time had come. Alone in her room she placed the slips of paper together, and putting her hands over them for a moment she closed her eyes and whispered a prayer. "How wonderful when tomorrow morning comes," she said to herself as she switched off the light and cuddled down under the bedclothes.

The next morning on the busy street, no one took much notice of the twelve-year-old school girl in the plain little coat and hat. She had left home early, so that she could take the longest way to school—first through the busy streets—then down the side streets—then across the bridge that spanned the river. She was radiantly happy, although the sky was overcast and it looked like rain. If it rained, they would not have the school picnic, but she was not thinking of that. She was having a picnic every moment of this joyous walk to school. No one noticed that at intervals she dropped a little piece of folded paper and went on her way without looking back. The school bell rang and a few minutes later she was following the other girls up the steps, and soon she was busy with her lessons.

Along the streets a man walked. He was bent and weary and carried on his shoulders the heavy consciousness of age. The crowd jostled and passed him. Cars crowded with workers went clanging down the street. There was no pause in the ceaseless stream of traffic. He felt lost in the noisy whirl, he turned down a quieter street. So many people—yet not one that he knew. His heart was crying with loneliness. Weary from walking he sank to a seat, provided for pedes-

trians, under a tree. He began to move his walking stick backward and forward on the loose gravel of the walk. His stick touched a small piece of paper. He bent down and picked it up, then opened it carefully. The words written on it came to him like a message from heaven. *"I will never leave thee, nor forsake thee."*

A glow of new life surged through his being. His hands trembled with joy. *"I will never leave thee, nor forsake thee,"* he read again and again. "Then I am not alone," he reflected; "why did I forget the promise that I believed in long ago?" *"I will never leave thee, nor forsake thee,"* he kept repeating as, out of the loneliness and sadness of a dark past, his soul groped its way back to God.

On pushed the busy people of the city, knowing little of one another's lives. A sensitive looking girl stopped outside the entrance of a skyscraper. She had not the courage to go in to answer the advertisement of a position, which she knew that she was capable of filling. She had never worked in the business world, but money was needed in the home, and she longed to help. "Oh! I can't go upstairs into that office," she moaned; "if only I had some one to go in with me! But I can't go in alone."

She had set out very bravely when she saw the advertisement in the paper, but her courage had failed when she thought of the interview with the manager.

She turned away, with her eyes fixed on the ground, when a little piece of paper fluttered to her feet. She had been taught, when a child, that she must not pick up things on the street, and she did not know why she now stooped for this small piece of paper. She read the words in amazement. They came as a direct message from the unseen. Who—who had sent her such a message? *"Fear not, nor be dismayed, for the Lord God . . . will be with thee."*

A change came over her face. All fear left her. "The Lord God is with me," she repeated, as she stepped into the elevator. She got off at the next floor and, holding the promise in her hand, smiling and certain of victory, she entered the room where the manager awaited applicants.

Amidst the flowers in a beautiful garden, in front of one of the loveliest homes in the city, a woman stood alone. She took little interest in her surroundings. Close at hand was an empty playhouse in which tools and toys were lying. Six weeks ago her little girl had been playing there. Her son paused on his way to business. He put his arm gently around her—"Don't grieve, Mother," he said. She turned away petulantly.

"You will tell me that Esther is better off, and that life never ends," she said; "it's the same old consolation, but it does not help the ache in my heart." He turned away with sympathy in his eyes and was going through the gate when he stooped to remove a small piece of paper which the wind had blown onto a flower bed. He opened it, looked puzzled for a minute, then handed it to his mother. She read it and their eyes met.

"O Howard," she said, "who put it there?"

"I don't know," he answered, "the wind blew it in, but—" They read the words together, "*Lo, I am with you always.*"

It might have been the handwriting of her little girl—so clear, so round, so distinct. It seemed as if heaven had opened, and in one great burst of light the message that she had craved had fallen at her feet. "*Lo, I am with you always.*" "I shall never doubt again, Howard," she said; "how can I, when God has sent this answer to my prayer?"

Night was falling. A gray mist hung over the river. A young man standing on the bank pulled his coat tight around himself and shivered. Sorrow and disappointment had brought him to the water's edge. Yet he lingered, hoping—almost

praying—that some hand might reach forth to help him. He sat on the cold, wet ferns and thought how often when a boy he had played beside that river. If he could only feel such joy again. His hands reached out as if to clutch the memory, and in their reaching, they touched a piece of paper in the ferns. He opened it; he knew not why, and in the dim and murky light he read the words, *"That my joy may be in you, and that your joy may be made full."* For a moment he was carried back on a wave of memory to the little home of long ago, where on the kitchen wall the same text had faced him. He remembered how his father, with the Bible on his knees, had many times explained that it was the well of joy within that no man could take away. His father's voice came to him—as he had heard it in the past. "If all my earthly possessions were taken from me, no one could take away the joy of the Lord."

"That my joy may be in you, and that your joy may be made full," he kept repeating, and as he did so, the warmth of that joy began to steal through his limbs—and into his heart. No more he saw the mist on the river. The light of Christ had broken through the clouds of his despair.

Maxine's father was returning from work. His heart was heavy with a sorrow that he and his wife were trying to keep from their little girl—though they knew that the truth must soon come out. Business was at a standstill. Their very home was tottering. That day Mrs. Campbell had been all over the city trying to borrow a thousand dollars. She was sitting at the table with her sewing, when her husband came in with the anxious question on his lips.

"Did you meet with success?"

She raised her eyes with such a radiant smile, that he knew all must be well.

"They lent you what you asked for, didn't they?" he said.

"They lent us nothing," she replied, "but I know our accounts are met. I was returning sad and depressed, and not knowing where to look, when close to our doorstep I picked up this piece of paper." She passed it to him, and he read the words, *"God always helps."*

"We went to every one but Him," she continued, "we asked help from every friend we thought we had, but we forgot to ask the greatest friend of all. I've told Him all about it, and I'm waiting for the answer to my prayer."

When Maxine came down to breakfast the next morning and saw her motto pinned on the wall, a little color crept into her cheeks.

"I knew it was you who did it, darling," her mother said two weeks later when, in answer to prayer, every debt had been cleared.

"We tried to keep our trouble from you, but you must have found it out in some way. What made you think of dropping those words at the door?"

"I didn't exactly know where I dropped them," Maxine answered gently. "I wrote on slips of paper, and I asked God to direct me where to drop them so that each message would go to the one who needed its help."

"And the help came right to our door," her mother answered. "We never know where the seed falls."

THERE ARE NO OBSTACLES

By Robert Wallace

I transmute all adversities into friends and helpers by seeing them as tests of strength, as trials of faith which increase my consciousness of unity with God. They give me valuable opportunities for the exercise of God power, the power of an overcomer, the power to transcend all obstacles. There are no obstacles. There are only opportunities for the exercise of omnipresence. Adversities are blessings in disguise.

THE INTERPRETER

By Ernest C. Wlson

What Must I Do to Be Healed?

A WOMAN had come to a well for water. Jesus, who was sitting hardby, said to her, "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst."

Students who seek the help of practical Christianity are sometimes much like this woman. They thirst—for health, for prosperity, for justice—and they turn to Truth as they would turn to a physician or a lawyer. Often they are content to have their thirst slaked for the time. They go away, and return only when they thirst again. They do not always discover, even in Truth which permits the discovery, the living water of which Jesus spoke. Their troubles have been alleviated, but they do not persist in the study which will free them from a recurrence of the troubles.

Perhaps few who seek the help of a physician seek to live so closely to the laws of health that they shall never more be sick. They seek, instead, to be free of pain and sickness. A Truth student may commit a similar error, if he fails to observe the close relation that exists between the inner life and the outer life. He may credit the fallacy that outer effects may be changed without a corresponding change in inward causes. The stimulus of a metaphysician's help coupled with his own temporary concentration on Truth ideas may produce a marked improvement in his condition. But the healing is not a true healing unless he is healed of the mistaken modes of thought and action that brought calamity upon him. The admonition of the great Teacher applies; "Behold, thou are made whole: sin no more, lest a worse thing befall thee."

Our healing should not be considered complete until we are bound more closely to the source of healing, God. When some physical or financial problem has been met in our lives, we should not weary in the well-doing that brought the blessing but should be the more consecrated to Truth.

The least that Truth can do for us is to free us from want and pain. Its greatest blessings lie beyond such mundane needs. Often we believe that we are seeking Truth—that we are seeking the kingdom—when actually we are seeking the added "things." In the quest of the things that we believe Truth will bring we are most likely to be misled—in seeking health, happiness, or supply. We do not make great progress while these things are uppermost in our minds. Such things are good, surely, but not wholly good if they blind us to that which is greater. Our anxiety to "make a demonstration" sometimes thwarts our efforts to do so. It is like trying to remember a name. You may know the name as well as your own, as we often say, but the more you chide your memory the more persistently the name eludes you. At last you "give up" and soon the name comes clearly to mind. Why? You have ceased to be concerned about it, and when you remove anxiety, or the fear of failure, your mind functions properly almost at once.

A fearful attitude belongs only to a mind that does not know Truth very well. Fearfulness results from a sense of deprivation. Truth reveals to us that all that we need is ours and that only our adverse attitude can keep our good from manifesting.

This is equally true of employment. The man who is worried about lack of work keeps his work from him. When he succeeds in getting even a temporary or unsatisfactory position, he is almost sure to be offered another or several others. Why? Because his tension is relaxed. He thereby opens the way by which his good can reach him.

TRUE PRAYER

By George E. Carpenter

THE DICTIONARY defines prayer as the act of beseeching earnestly, or of offering a reverent petition, especially to God. This, however, does not define true prayer.

To beseech means to implore, to plead, or to beg. We need do none of these things. God knows our every need. "Before they call, I will answer." There is no occasion to beg of God or to implore His favor. He is continuously giving to us all that we have. If we feel that we need more of anything than we now have, there is no real necessity to tell God of our need. God in His omniscience knows all about what we think we need, and beyond that He knows what we actually need. That is, He knows what is most essential to our happiness and to our spiritual growth; He knows it far better than we know it. Instead of telling God that we need more good in our lives, we should use what we now have to give joy to others. By thus obeying the law, "Give, and it shall be given unto you," we place ourselves in a position to receive more good.

To offer means to present for acceptance or rejection. The use of the word "or" in this definition implies a definite doubt. We do not pray in doubt when we heed the Master, who said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." No one who is truly seeking to know God would intentionally doubt Him. Yet, when we pray without fully believing that we shall receive, we doubt God; we doubt His willingness to answer our prayers. One of the chief conditions on which our requests will be granted is that we ask in perfect confidence.

The adage, confidence is half the battle, applies to prayer as well as to all our other activi-

ties. No man ever accomplishes anything worth while without a belief in his ultimate success. He may start with blind faith. The path to success may be hidden—yet he is willing to start and to trust God to show him the way. He may meet obstacles. His faith may be severely tried, but it is never broken. His trust in God renews his faith and strengthens his courage, and he presses on to his goal.

God answers every true prayer. If your prayer is not answered, the fault lies with you—not with God. Either you have not believed that you would receive, or you have not placed yourself in a position to receive—that is, you have not given of what you have to a degree that entitles you to the thing that you ask for. Before you pray for a specific thing, ask yourself this question: "Am I ready and willing to use this thing in the Master's service according to His will?" If you cannot answer this question honestly in the affirmative, do not pray for the thing in question.

True prayer is communion with God. Our words to Him are prayer; His answer is inspiration, divine guidance. We can easily understand that the words which we address to God are prayer, but we should realize also that our every word is a form of prayer. Jesus said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." He did not distinguish between words spoken to God and words directed elsewhere. Every word that we speak is a thing given forth, and under the law of giving and receiving it will come back to us multiplied. A word is the expression of a thought, and our every thought has a result, produces some effect in our lives. The character of the result depends on the nature of the thought. The magnitude of the result depends on the power of the thought—that is to say, on the faith and assurance with which we speak the word. When we fully understand

the law of giving and receiving, when we realize that we reap as we sow, then we demonstrate the things that we desire by keeping our thoughts in perfect harmony with those things.

I believe that we do not have to pray for material things. I believe that Jesus stated a law when He said, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Any law that is based on God principle works automatically, positively, and inexorably. When we comply with such a law, we do not have to entertain a thought as to the result. The law takes care of the result, which is always in exact proportion to our compliance with the law.

Those persons who wish to pray for material things should remember that God does not give such things directly to us. God feeds the birds, but He does not put food into their nests; they must seek it. We too must seek the things that we desire. Everything that comes into our lives comes as a result of our actions. We must give before we can receive, and whatever we receive (even the undesirable things) is our recompense for what we have given. Instead of asking God to give you a particular thing, ask Him to show you how you may earn it; ask Him to help you to be worthy of the thing that you desire. You may be assured that you shall receive whatever you merit.

Persons who seek to learn God's will and, having learned it, acknowledge it by living it, are not anxious about material things. Those persons find that when they live and serve under divine guidance, without thought of reward, the material things are always added. They find that when the reward comes in a material form it is very

often better than the thing that they would have asked for.

When a man's one desire is to know God and to serve Him, the things added are always those which are for his highest good. God in His infinite wisdom knows what is the best reward for the service given. Our only concern should be to seek the kingdom, with perfect faith that the material things will be added. If we do our part, God will do His. The law always works.

The prayer, "Thy will be done," is the highest tribute that we can pay to God. This is the prayer of action, and in its true meaning it consists of thinking, speaking, and doing God's will, of being God in manifestation. The method of expression is of small import. Our vocations matter not, if they be just and honorable. When we dedicate our lives and consecrate our work to God we become the prayer itself—the prayer of good deeds, the prayer of grateful acknowledgment of God's gifts to us. God's love for us is so infinite that our utmost efforts to return it through service to our fellow man seem as nothing. Everything in life, from the air that we breathe to the totality of creation, is a gift from the Father. God gives all to us and asks nothing in return. The least that we can do is to strive to be as constant and as faithful in our service to Him as He is in His love for us, His children.

The prayers of Jesus, the words that He addressed to God, indicate three things: He gave thanks that God had heard and answered Him; He declined all credit and honor that might be offered to Him, by acknowledging God as the one Presence and the one Power, the Giver-of-All-Gifts, the Doer-of-All-Good; His every request of God was made in the interest of some other person. His prayers were always answered because the desire that prompted the request was the desire to help His fellow man. All that Jesus

asked for Himself was strength and wisdom to better enable Him to help His brother.

When the followers of Jesus asked Him to teach them to pray, He gave them (and us) the Lord's Prayer, the most beautiful, the simplest, and yet the most comprehensive of all prayers. A word-for-word translation of the prayer from the original Greek (Gospel of St. Matthew) is as follows: "Father of us, who in the heavens, reverenced the name of thee; let come the kingdom of thee; let be done the will of thee, as in heaven, also on the earth; the bread of us the sufficient give thou to us today, and discharge to us the debts of us, as even we discharge to the debtors of us; and not bring us into temptation, but save us from the evil."

The several modern versions of the Lord's Prayer are based on the original text. Any one who is familiar with the various versions must select the one that best fits his consciousness of prayer and of God. This is as it should be, because the words of any prayer mean nothing when spoken as mere words. The meaning and the faith that the one who prays gives to the words of his prayer determines its power.

Let us examine briefly the version of the Prayer of prayers according to Matthew 6:9-13 (A. S. V.) to see if it faithfully reflects the attitude of Jesus toward prayer. In the following interpretation of the Lord's Prayer I shall tell you in part what the prayer means to me. To you it will mean whatever your indwelling Spirit of truth reveals.

"Our Father." In these words we have the most perfect statement and acknowledgment of our relationship to God. He is not our master, our king, our overseer, our dictator, or our judge. God is more than these; He is our Father. Picture to yourself all the material comforts, the care, the protection, the guidance, and the love that a natural father can give to his children. Then widen

your concept of an earthly parent as much as you can, and you will begin to get a glimpse of God as our Father. Only as you commune with God at the center of your being and use in your everyday life the Truth that He reveals to you in the silence can you begin to understand what Jesus meant when He said, "Our Father."

"Who art in heaven." Following the acknowledgment of God as our Father is the location of His abiding place. We can see God manifested in the stars and in all nature, but we do not fully realize His omnipresence until we know that He abides in us; until we believe the words of Jesus, "The kingdom of God is within you." What an assurance to know that our Father is not afar but dwells in every one of His children.

"Hallowed be thy name." The name of anything tells what that thing is and indicates its character. When you speak the name of a thing with which you are totally unfamiliar you have uttered but a word, because the name as it pertains to that thing is meaningless to you. When you name a thing with which you are acquainted, its name brings into consciousness your conception of that thing. When you think or speak of God, you refer to all that you conceive Him to be. In this lies the beauty of our naming God "Our Father." To hallow is to make holy. The ancient meaning of holy is whole. When we say "Hallowed be thy name," we make holy the name of God by acknowledging that in Him is the wholeness of divine perfection—all Truth, all love, and all good.

"Thy kingdom come." May His spiritual dominion be established. May the grace, the wisdom, and the loving-kindness of our Father be made manifest in our minds, in our bodies, and in our affairs.

"Thy will be done." Here we have the secret of the Master's work. His life is the perfect pattern for human endeavor because He constantly

did the will of our Father. Whatever personal dreams and ambitions He may have had were forgotten as He prayed, "Not my will, but thine, be done." When we forsake the world of materiality and seek His kingdom by faithfully praying, "Thy will be done," we can be certain that our prayers will be answered. No man ever has sought divine guidance that he might help his fellow man, and sought in vain.

"As in heaven, so on earth." In heaven, at the center of his being, God speaks to man. The will of our Father is revealed to us in "the secret place of the Most High." Our rarest privilege is to learn God's will in "the within," heaven, and then execute His will in "the without," the earth. When we all live the highest Truth that we know, the will of our Father will be done "as in heaven, so on earth."

"Give us this day our daily bread." Some persons claim that Jesus in this instance asked for a material thing—bread, or food. I believe that the word bread as used here means the spiritual food to which Jesus referred when He said, "My Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world." When we pray, "give us . . . our daily bread," we acknowledge that in our Father is the spiritual substance out of which all things are created, and that all that we have or ever shall have and all that we are or ever shall be are gifts from the loving heart of God.

"And forgive us our debts, as we also have forgiven our debtors." This is a restatement of the law of giving and receiving. As we forgive by giving good to our fellow man, God gives to us in kind. In this part of the Lord's prayer we tell our Father that we are sure that He will return to us the good that we give to others.

"And bring us not into temptation, but deliver us from the evil one." This translation seems

entirely foreign to the God of Jesus. One literal translation of this part of the prayer reads, "And abandon us not to trial," and another translation reads, "You would not lead us into temptation." These versions are in keeping with the true character of God. You would not lead your child into temptation or cause him to stumble. Would you attribute less worthy acts to God than to yourself? Our Father does not bring, or lead, us into temptation; He leads us out; He delivers us from evil. In fact, when we do His will to glorify His name, He helps us to avoid temptation and evil.

"For thine is the kingdom, and the power, and the glory, for ever. Amen." This is not in the Bible text and some authorities claim that this is not a part of the prayer as given by Jesus. However, its use in no wise detracts from the beauty of the prayer, but adds to it. This debatable ending is a sublime and grateful acknowledgment of the eternal omnipotence of our Father.

Paul gave us a wonderful admonition as regards prayer when he said, "Rejoice always; pray without ceasing; in everything give thanks." In true prayer we do three things. In gratitude we give thanks for the many blessings that we now enjoy. In faith we give thanks for the blessings that have not come into manifestation. In meekness we become very still and listen for the voice of Spirit. We listen with perfect assurance. We know that God will answer and that in His answer are the only things for which we ask: the strength, the guidance, and the wisdom that will enable us to live as God would have us live.

PLAY YOUR PART

Today is your day and mine; the only day we have; the day in which we play our part. What our part may signify in the great world we may not understand, but we are here to play it, and now is our time.—*David Starr Jordan.*

YOU CANNOT KNOW DEFEAT

By MINOLA MADDY

FOR YOU who are under the weight of defeat, for you who are burdened by the stress of affairs, worried by problems, or discouraged by poor health, for you there is a special message in Truth.

When worldly means no longer can help you and you are seeking a way out, there is one sure, unfailing, loving, all-powerful Source of help—God. When nothing else is left, rejoice and turn to God, for then you can put your undivided trust in Him and know that whatever happens will be a blessing to you. When things seem most hopeless, it is but a sign that material conditions have loosed their grasp, making an opportune time for your overcoming them.

Are you ready to let God help you? If so, then do the one thing that He asks of you. In the words of Jesus, "Take up thy bed, and walk." Take up the burden of your thoughts and cast out the weight of false beliefs that is holding you down. God asks only that you cast from your mind every negative belief, just as a little child washes clean his slate before beginning to work a new problem. God asks only that you cleanse your mind of doubt, fear, and discouragement and give Him opportunity to lift you back to His side, that He may teach you His way—the way of faith and love and hope.

You have believed in the negative conditions that surround you, and they have cast you down in despair. Now with equal faith believe in God. Be still and listen to His voice within, and "in quietness and in confidence shall be your strength"; your overcoming also.

If God were not with you, willing and even eager to help you, you would not have the desire

for better things. Do not let that desire end in vain longing. Is not the power that moves the universe in perfect order and harmony able to fulfill the manifestation of its desires in you and in your life? Man has not been able to explain some of the mysteries of life, neither can he explain God, but every man can know God for himself. You can know God within you, not by much study or talking, but by opening your whole mind and your whole being toward Him in the earnest desire to let Him express His perfection in and through you.

When things seem blackest then is the time to hold steadfastly to God principle. Instead of thinking that God has forsaken you, take a firm hold on yourself and, like a mighty tree standing steadfast in the midst of the hurricane, declare your faith in God's power to deliver you. The rush of negative thoughts will cease, and in the quiet that follows, the word of God will begin silently to rebuild your mind, your body, and your affairs according to the divine plan.

In some parts of the world scarcely does the last rosy gleam of the sunset fade from the sky, before the sun begins to remount the heavens, heralding a new day. In like manner the new birth of the Christ in man takes place. Quietly, imperceptibly, the old gives way to the new. The quiet peace that comes to you, born of a new hope and a new faith, is the awakening of the Christ within. Do not trample that new conviction; watch over it and care for it tenderly, and it will increase in strength and power and will raise you out of every difficulty.

As you abide in that peace and wait for the voice of the Father to guide you, the way will open for the realization of your desired blessings, the blessings which such a short time before seemed unattainable. In the dark hours hold fast to God and soon the darkness will disappear, for darkness is but the absence of light, and despondency is but

a failure to realize the ever present joy of God within. Learn to hold His hand despite appearances. So surely as the dawn follows the night, growing slowly but steadily, then bursting into glorious radiance as the sun peeps over the horizon, you shall win your soul and enter into the manifestation of your rightful inheritance as a child of God.

The light of Christ righteousness is born in you today, dispelling every material cloud. Triumphant, you stand erect in all your innate power and perfection.

GOD'S WILL

He toiled for years with meager thought;
He scraped and saved and cheated, too,
To multiply his heap of gold.
But as he schemed and pinched and saved
And drove hard bargains with his friends,
His knees began to creak and grate;
His hands, unsteady, oft would shake.
Each Sunday found him in the church;
He groaned, "Amen," and "Bless the Lord."
On other days he turned his skill to business of the world.
He bore his ills with pious air
Because he thought they were God's will,
Though lust of greed, not God, had sapped his life and strength.
Not knowing God as life and health,
He feared Him as a cruel man
Who sent distress upon His loved.
So God was blamed for what the man himself had done—
But God still loves the man
And seeks to help him when He can.

—*Lowell Fillmore.*

The only way to have a friend is to be one.
—*Emerson.*

THE MESSAGE TRIUMPHANT

By ALBERTA FLANDERS

IT WAS JOAN'S first great sorrow. The telegram caught us just as the train, on which we were westward bound, pulled into Albuquerque.

"Read it." Joan thrust the yellow slip into my hand.

One glance sufficed to take in the apparently sinister import of the written words.

My eyes sought Joan's pityingly, and I reached out a sympathizing hand. Her fingers closed over mine strongly, and her lips even managed a smile.

Joan is young. But for years she has been a Truth student, and her understanding of Truth was supporting her in time of need.

It was hours later, and we were well out on the desert before she referred to the seeming blow that had fallen upon her.

"Viewed in the right light, there's never an experience of life that cannot prove a blessing—"

"But this, Joan—it's unnatural. Such a thing shouldn't touch—you," I interrupted.

Momentary rebellion seethed in my heart and crept into my voice. But I was instantly aware of a sense of shame at my lack of understanding and self-control. Joan was saying calmly:

"This is one of life's lessons. If I refuse to learn the lesson now, the same or a similar experience will repeat itself until I do learn the lesson. If I never learn the lesson, I shall suffer all my life as do persons who refuse to learn."

A little silence fell between us, and then she proceeded to explain further her thought.

"Look at those." Her gesture called my attention to the red clay formations of the desert—huge, gorgeous, sun-lit—visible through the car window.

"Like painted rock flung against the sky by a giant hand," she smiled.

I kept very quiet, feeling little and insignificant before her bravery. Presently she continued,

"To mortal sense it might seem that human beings are like rocks (or even less than rocks—mere pebbles) flung against life by the giant hand of fate."

"But you don't feel that way about human beings?" My words were more an affirmation than a question.

"No," Joan replied, "I feel that each individual has his distinct and necessary place in the divine plan; that he's like a piece in a spiritual mosaic, one part of a harmonious and beautiful whole."

"But how do you explain a blow such as this," I asked, "—a blow that came through no fault of yours? Sometimes I'm tempted to feel that your first simile is more nearly correct. Human beings do seem more or less like pebbles that are flung against life by a giant hand of fate."

"That is the sense man speaking now," Joan corrected. "It isn't the blow, but how one reacts to the blow, that decides whether or no one shall be other than a mere pebble, flung against life."

"You mean—?" I questioned.

"I mean," Joan explained, "that, as we are supported and strengthened by our faith in divine principle, it becomes increasingly easy for us to stand firm in the midst of seeming affliction. Supported by our faith in divine power, we reflect strength, beauty, and harmony at all times and become responsive channels by which divine love can express the message triumphant."

"What is the message triumphant?" I asked.

"What I term the message triumphant," Joan replied, "is the conscious realization of the great truth that God and man are one; that God's will may express through the individual harmoniously and happily under all circumstances and conditions."

"But," I countered, "in such a state of consciousness, what becomes of personal desire and personal ambition—those insistent characteristics of human nature?"

"What you name personal desire and personal ambition do not exist for persons who have become channels for the message triumphant," Joan answered.

"Why?" I asked.

"Because, in such a state of consciousness, human characteristics like personal desire and personal ambition become sublimated. They are merged into God's great plan, which contains all good—everything that anybody can possibly desire for himself."

The porter came into our compartment just then, and the Truth conversation was dropped. But as I lay in my berth that night, turning Joan's words over in my mind, I decided that she was right.

When a hard experience comes, it is a common human weakness to try to avoid it, to shirk the discipline that going through it would entail. Yet only by going through it may one hope to win.

We begin truly to live when we begin to learn to overcome. No one at heart wishes another to do his overcoming for him, even if such a thing were possible. Even a child, building his playhouse or his toy bridge, resents interference from his elders. He wishes to build his own house or his own bridge. All that he asks is to know that Father or Mother be at hand, ready and willing to supplement his ignorance with higher intelligence as the need arises. Our heavenly Father-Mother is always at hand to help us, His children of a larger growth.

For each individual the actual work of overcoming must be his own. No man can make the mistake of thinking that another can do his overcoming for him without suffering the consequences of such a mistake.

This is the reason why experiences that seem afflictions are really blessings in disguise. In successfully meeting an adverse experience the overcomer develops strength, courage, and an awareness of his at-one-ment with Divinity.

Out of the power that conscious knowledge of oneness with Divinity will spring greater attainment, the magnitude of which no human sense can foretell.

Jesus said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." In this promise no limit is set to man's attainment. He who attained all did so because He first overcame all.

It is possible to live through an apparently hard experience in such a way that the experience will prove to be a twofold blessing—a blessing to ourselves because of the added strength, courage, and understanding that we gain, and a blessing to persons whom we contact because of our increased power to share with them the fruits of our experiences.

After a time, experiences that to mortal sense seem hard become easy. This indicates that personal desire and personal ambition have become sublimated according to the divine will. As man becomes attuned with God on the spiritual plane, he expresses consciously that oneness with divine principle which Joan terms "the message triumphant."

BROTHERLINESS

Still within my heart I bear
Love for all things good and fair.
Hands of want or souls in pain
Have not sought my door in vain;
I have kept my fealty good
To the human brotherhood;
Scarcely have I asked in prayer
That which others might not share.

—*Whittier.*

LESSONS IN TRUTH

By H. Emilie Cady

THINKING

Second Lesson

WE LEARNED in the first lesson that the real substance within everything we see, is God; that all things are one and the same Spirit in different degrees of manifestation; that all the various forms of life are just the same as one life come forth out of the invisible into visible forms; that all the intelligence and all the wisdom in the world are God as wisdom in various degrees of manifestation; that all the love which people feel and express toward others is just a little, so to speak, of God as love come into visibility through the human form.

When we say there is but one Mind in the entire universe, and that this Mind is God, some persons, having followed understandingly the first lesson, and recognized God as the one Life, one Spirit, one Power, pushing Himself out into various degrees of manifestation through people and things, will at once say: "Yes, that is all plain."

But some one else will say: "If all the mind there is, is God, then how can I think wrong thoughts, or have any but God thoughts?"

The connection between universal mind and our own individual minds is one of the most difficult things to put into words, but when it once dawns on one, it is easily seen.

There is in reality only one Mind (or Spirit, which is life, intelligence, and so forth) in the universe; and yet there is a sense in which we are individual, or separate, a sense in which we are free wills and not puppets.

Man is made up of spirit, soul, and body. Spirit is the central unchanging *I* of us, the part

which since infancy has never changed, and to all eternity never will change. That which Christian Scientists call "mortal mind" is the region of the intellect where we do conscious thinking and are free wills. This part of our being is in constant process of changing.

In our descent, or outspringing, from God into the material world, spirit is inner—next to God; soul is the clothing, as it were, of the spirit; body is the external clothing of soul. Yet all are in reality one, the composite man—as steam at the center, water next, and ice as an external are one, only in different degrees of condensation. In thinking of ourselves, we must not separate spirit, soul, and body, but rather hold all as one, if we would be strong and powerful. Man originally lived consciously in the spiritual part of himself. He fell by descending in his consciousness to the external or more material part of himself.

"Mortal mind," the term so much used and so distracting to many, is the error consciousness, which gathers its information through the five senses from the outside world. It is what Paul calls "carnal mind" in contradistinction to spiritual mind; and he flatly says: "To be carnally minded [or to believe what the carnal mind says] is death [sorrow, trouble, sickness]; but to be spiritually minded [*i. e.*, to be able to still the carnal mind and let the Spirit speak within us] is life and peace."

The Spirit within you is Divine Mind, the real mind, for without it the mortal mind disappears, just as a shadow disappears when the real thing which casts it is removed.

If you find this subject of mortal mind and universal mind puzzling to you, do not worry over it, and above all things do not discuss it; but just drop it for a time, and as you go on with the lessons, you will find that some day an understanding of it will flash suddenly upon you with perfect clearness.

There are today two classes of people, so far

as mentality goes, who are seeking deliverance out of sickness, trouble, and unhappiness, by spiritual means. One class requires that every statement made be proved by the most elaborate and logical argument, before it can or will be received. The other class is willing at once to "become as a little child" and just be taught how to take the first steps toward pure understanding (or knowledge of Truth as God sees it), and then receive the light by direct revelation from the Good. Both are seeking and eventually will reach the same goal, and neither is to be condemned.

If you are one who seeks and expects to get any realizing knowledge of spiritual things through argument or reasoning, no matter how scholarly your attainments or how great you are in worldly wisdom, you are a failure in spiritual understanding. You are attempting an utter impossibility —that of crowding the Infinite into the quart measure of your own intellectual capacity.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because *they are spiritually discerned.*" Eventually you will find that you are only beating around on the outside of the "kingdom of heaven," though in close proximity to it, and you will then become willing to let your intellect take the place of the "little child," without which no man can enter in.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath [not *will*] prepared for them that love him.

"But God hath revealed them unto us by his Spirit."

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

For all those who must wade through months and perhaps years of this purely intellectual or

mental process, there are today many books to help, and many teachers of metaphysics who are doing noble and praiseworthy work in piloting these earnest seekers after Truth and satisfaction. To them we cry: "All speed!"

But we believe with Paul that "the foolishness of God is wiser that men," and that each soul has direct access to all there is in God, and we are writing for the "little children" who, without question or discussion, are willing at once to accept and to try a few plain, simple rules, such as Jesus taught the common people, who heard Him gladly—rules by which they can find the Christ (or the Divine) within themselves, that through it each man for himself may work out his own salvation from all his troubles.

In other words, there is a short cut to the top of the hill; and while there is a good but long, roundabout road for those who need it, we prefer the less laborious means of attaining the same end—by seeking directly the Spirit of truth promised to dwell in us and to lead us into all Truth. Our advice is: If you want to make rapid progress in growth toward spiritual understanding, stop reading many books. They only give you some one's opinion about Truth, or are a sort of history of the author's experience in seeking Truth. What you want is revelation of Truth in your own soul, and that will never come through the reading of many books.

Do not even discuss these lessons with others. Go alone. Think alone. Seek light alone, and if it does not come at once, do not be discouraged and run off to some one else to get light; for, as we said before, by so doing you get only the opinion of the intellect (false mind), and may be then farther away from the truth you are seeking than ever before; for the carnal, or mortal mind makes false reports.

The very Spirit of truth is at your call—within you. "The anointing ye have received

abideth *in you.*" Seek it. Wait patiently for it to "guide you into all truth about all things."

"Let this mind be in you, which was also in Christ Jesus." This is the universal mind, which makes no mistakes. Still the intellect for the time being, and let universal mind speak to you; and when it speaks, though it be but a "still, small voice," you will know that what it says is Truth.

How will you know? You will know just as you know that you are alive. All the argument in the world to convince you against Truth which comes to you through direct revelation, will fall flat and harmless at your side. And the Truth which you know, not simply believe, you can use to help others. That which comes forth through your spirit will reach the very innermost spirit of him to whom you speak.

What is born from the outside, or intellectual perception, reaches only the intellect of him you would help.

The intellect, or false mind, which is servant to the real mind, and as servant (but not as master) is good, loves to argue; but as its information is based on the evidence of the senses and not on the true thoughts of the Divine Mind in us, it is very fallible and full of error.

Intellect argues. Spirit takes of the deep things of God, and reveals. One may be true; the other always is true. Spirit does not give opinions about Truth; It is Truth, and It reveals Itself.

Some one has truly said that the merest child who has learned from the depths of his soul to say, "Our Father," is infinitely greater than the most intellectual man who has not yet learned it. Paul was a man of gigantic intellect, learned in all the law, a Pharisee of the Pharisees; but after he was spiritually illumined he wrote, "The foolishness of God is wiser than men, and the weakness of God is stronger than men."

It does make a great difference in our daily

lives what we as "mortal minds" think about God, about ourselves, about our neighbors. Heretofore, through ignorance of our real selves and of the results of our thinking, we have let our thoughts flow at random. Our minds have been turned toward the external of our being, and nearly all our information has been gotten through our five senses. We have thought wrong because misinformed by these senses, and our troubles and sorrows are the results of our wrong thinking.

"But," says some one, "I do not see how my thinking evil or wrong thoughts about God, or about any one, can make me sick or my husband lose his position."

Well, I will not just now try to explain all the mental machinery by which bad results follow false thinking, but I will just ask you to try thinking true, right thoughts awhile, and see what the result will be.

Take the thought, "God loves me, and approves of what I do." Think these words over and over continually for a few days, trying to realize that they are true, and see what the effect will be on your body and circumstances.

First, you get a new exhilaration of mind, with a great desire and a sense of power to please God; then a quicker, better circulation of blood, with sense of a pleasant warmth in the body, followed by better digestion. Later, as Truth flows out through your being into your surroundings, everybody will begin to manifest a new love for you without your knowing why; and finally, circumstances will begin to change and fall into harmony with your desires, instead of being adverse to them.

Every one knows how strong thoughts of fear or grief have turned hair white in a few hours; how great fear makes the heart beat so rapidly as to seem about to "jump out of the body," this result not being at all dependent on whether there be any real cause for fear or whether it be a

purely imaginary cause. Just so, strong thoughts of criticism will render the blood acid, causing rheumatism. Bearing mental burdens makes more stooped shoulders than does bearing heavy material loads. Believing that God regards us as "miserable sinners," that He is continually watching us and our failures with disapproval, brings utter discouragement and a sort of half-paralyzed condition of mind and body, which mean failure in all our undertakings.

Is it difficult for you to understand why, if God lives in us all the time, He does not keep our thoughts right instead of permitting us through ignorance to drift into wrong thoughts, and so bring trouble on ourselves?

Well, we are not automatons. Your child will never learn to walk alone if you always do his walking. Because you recognize that the only way for him to be strong, self-reliant in all things —in other words, to become a man—is to throw him on himself, and let him, through experience, come to a knowledge of things for himself, you are not willing to make a mere puppet of him by taking the steps for him, even though you know that he will fall down many times and give himself severe bumps in his ongoing toward perfect physical manhood.

We are in process of growth into the highest spiritual manhood and womanhood. We get many falls and bumps on the way, but only through these, not necessarily by them, can our growth proceed. Father and Mother, no matter how strong or deep their love, cannot grow for their children; nor can God, who is Omnipotence, at the center of our being, grow spiritually for us without making of us automatons instead of individuals.

If you keep your thoughts turned toward the external of yourself, or of others, you will see only the things which are not real, but temporal, and which pass away. All the faults, failures, or lacks

in people or circumstances will seem very real to you, and you will be unhappy, miserable, and sick.

If you turn your thoughts away from the external toward the spiritual, and let them dwell on the good in yourself and in others, all the apparent evil will first drop out of your thoughts and then out of your life. Paul understood this when he wrote to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on *these* things."

We all can learn how to turn the conscious mind toward universal mind, or the Spirit within us. We can, by practice, learn how to make this everyday, topsy-turvy, carnal mind be still—actually stop thinking—and let the mind which is God (All-wisdom, All-love) think in us and out through us.

Imagine, if you will, a great reservoir, out of which lead innumerable small rivulets or channels. At its farther end each channel opens out into a small fountain. This fountain is not only being continually filled and replenished from the reservoir but is itself a radiating center whence it gives out in all directions that which it receives, so that all who come within its radius are refreshed and blessed.

This is exactly our relation to God. Each one of us is a radiating center. Each one, no matter how small or ignorant, is the little fountain at the far end of the channel, the other end of which opens out into all there is in God. This fountain represents the free will, or individuality, as separate from the great Reservoir—God—and yet as one with Him in that we are constantly fed and renewed from Him, and without Him we are nothing.

Each of us, no matter how insignificant he may

be in the world, may receive from God unlimited good of whatever kind he desires, and radiate it to all about him. But remember, he must radiate if he would receive more. Stagnation is death.

Oh, I want the simplest mind to grasp the idea that the very wisdom of God—the love, the life, and the power which are God—is ready and waiting with longing impulse to flow out through us in unlimited degree! When it flows in unusual degree through the intellect of a certain person men exclaim, "What a wonderful mind!" When it flows through the hearts of men it is the love that melts all bitterness, envy, selfishness, jealousy, before it; when it flows through our bodies as life, no disease can withstand its onward march.

We do not have to beseech God any more than we have to beseech the sun to shine. The sun shines because it is a law of its being to shine, and it cannot help it. No more can God help pouring into us unlimited wisdom, life, power, all good, because to give is a law of His being. Nothing can hinder Him except our own free wills. The sun may shine ever so brightly, but if we have, through willfulness or ignorance, placed ourselves, or have been placed by our progenitors in the far corner of a damp, dark cellar, we get neither joy nor comfort from its shining; then to us the sun never shines.

So we have heretofore known nothing of how to get ourselves out of the cellar of ignorance, doubt, and despair; to our wrong thinking, God has seemed to withhold the life, wisdom, power, we wanted so much, though we besought Him ever so earnestly.

The sun does not radiate life and warmth today and darkness and chill tomorrow; it cannot, from the nature of its being. Nor does God radiate love at one time, while, at other times, anger, wrath, and displeasure flow from His mind toward us.

"Doth a fountain send forth at the same place

sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine figs?"

God is All-good—always good, always love. He never changes, no matter what we do or may have done. He is always trying to pour more of Himself through us into visibility so as to make us grander, larger, fuller, freer individuals.

While the child is crying out for its Father-Mother God, the Father-Mother is yearning with infinite tenderness to satisfy the child.

"In the heart of man a cry,
In the heart of God supply."

RECAPITULATION

There is but one Mind in the universe.

Mortal mind is false mind, or intellect. It gathers its information and speaks from without.

Universal mind sees and speaks from within.

Our ways of thinking make our happiness or unhappiness, our success or nonsuccess. We can, by effort, change our ways of thinking.

God is at all times, regardless of our so-called sins, trying to pour more good into our lives to make them larger and more successful.

(The third lesson will appear in March *Unity*.)

WHATSOEVER YE SHALL ASK

The healing and prosperity thoughts for this month are most powerful because they are based on the promise of Jesus, "And whatsoever ye shall ask in my name, that will I do," and on the Christ mind. Jesus gave all credit for His mighty works to the Christ mind, "the Father abiding in me." When we ask in His name, with perfect faith in the "mind that was in Christ Jesus," we can be sure that our prayers will be answered.

You will find the prosperity and healing thoughts on pages 166 and 167 of this magazine. Use them in His name; God bless you!

THE HOME

CHILD-TRAINING

By JOSEPHINE MILLER

"PEOPLE ARE like bastings, you take out what you put in!" If this be true of adults, how much more true of children, who are the new bottles into which we, as parents, too often pour the old wine of our false beliefs. A great deal has been said about child-training, but most of it deals only with effects; whereas, every one should aim to understand causes.

A child comes into the world a free soul. But unfortunately, before a child has a chance to unfold his individuality he is influenced by the thoughts of his parents, who inflict on him their limited beliefs. Even parents who know Truth, and who are striving to demonstrate it by knowing themselves to be children of God, often find it difficult to see their children as perfect in the Christ image.

Parents, and mothers particularly, should relinquish the notion of possessive parentage, and should see themselves as channels by which their children became incarnate. As it is, however, the faults of present and past generations are looked for in the child, though seldom are the virtues equally sought. Therefore, the first step in child training is to know that each child is inherently perfect.

How true are the words of Jesus, "The Son can do nothing of Himself, but what he seeth the Father doing"! Until a child is about five years of age, he gets his standard of conduct from his parents. If he lives in an atmosphere of bicker-

ing, quarreling, and fault-finding, you may be sure that when the child grows older he will show little or no respect for the authority of his parents. Parents who have not learned to control themselves should not expect successfully to control their children. Therefore, it behooves parents to order their acts and words lest these be returned to them in the behavior of their children.

A mother told me that her son was very disrespectful. It did not seem possible to me that a boy would be really disrespectful to his mother; so I asked what he had done. She explained that he was too familiar, or "fresh," as she put it; he would slap her on the back and ask how she felt. I asked if she objected when her husband, or perhaps some old and privileged friend, took that liberty, and she admitted that she did not object. So I said, "Then why object when your son does it? In reality he is paying you the highest compliment that he can pay you when he makes you a 'pal'."

Children are not just the few years of age that we fasten on them. Their minds are a part of Divine Mind, which never changes. Parents think that children do not understand, and they try to keep from them truths that children dimly suspect and on which they need guidance. Parents evade the child's questions with the idle response that they will explain when the child is older. "Now is the acceptable time." The moment at which a child asks a question his consciousness is ready for the answer. Try it, and you will be surprised what profound truths a child can grasp, if the parent will but explain them in language that the child can understand.

Children go through certain phases, such as disobedience, lying, and various little faults, which seem stupendous to parents. Yet, there is no real badness in any child. If parents would only take the time, patience, love, and tact necessary to learn his motive, they would find that in every

case the child acted from a reason that was legitimate to him. Usually the child's motive is good, and it is only in carrying out his idea that the child runs afoul of our moral "snags."

Most parents feel as though the world had come to an end when they first catch a child in a lie. I know, because I have gone through this experience. But I have always tried to look beyond the effect to the cause, that is, to the motive that brought forth the lie. One of the commonest motives is self-defense. A child has done wrong, is discovered, fears punishment, and before he reasons out the matter logically, the lie is told. It seems as if your promise of immunity from punishment in exchange for his telling the truth had been in vain, and you are nonplused. The best course to follow is to point out, quietly and kindly, the utter futility of lying and then to leave the child to his conscience. Get him to realize that lying is a confession of weakness and cowardice; also that it is a useless thing to do since it is always found out. Make plain to him the fact that only stupid persons lie, and that wise persons do not have to.

To make a child wrongly confess a fault is a dubious victory, because you but arouse in him a resentment toward your unjust accusation and condemnation. One day I asked my girls to tell me truthfully which one had committed a certain offense. I had reached the conclusion that one or the other was guilty. J——, the elder, stoutly denied any guilt. When I looked at L——, I saw what I interpreted as a guilty look, and my manner became a trifle sterner. At first L—— denied guilt too; then quakingly she admitted the fault. True to my promise I did not punish her. I simply asked that the offense be not repeated, and sent them out to play. But I was not satisfied. L—— had admitted the fault, and ordinarily I should have accepted her confession, but I could not. Then with an open mind I went into the mat-

ter carefully, and I found that neither of the children had committed the offense. My attitude of suspicion had frightened L—— into telling an untruth, because she felt that I expected it of her. I called the girls to me again, apologized for having doubted them, and pointed out that never, under any circumstances, were they to be afraid to tell the truth.

In seeking the reason why a child is loath to admit a lie, I found that it is usually nothing more serious than pride. Having made a statement, a child feels that to retract it would be an admission of weakness. He does not realize that a really big person will admit when at fault that he is wrong. To force an admission of wrongdoing or of lying is to humble the child's pride—which is an unwise thing to do. If the child is left to his conscience, the desired confession will come forth with true repentance, and the child will be benefited by his self-mastery.

Very often a child feels that there are extenuating circumstances which justify his fib; just as adults sometimes tell themselves that they told an untruth in order to spare the feelings of some one. Parents often set up one standard of action for themselves and then expect to find a different standard in their children. The next time that you find it necessary to cast out the error of untruthfulness, let it be a genuine, all-inclusive house-cleaning, wherein everybody agrees to live up to the same ideal.

Often childish disobedience is but the breaking of some law that we as parents have set up. How many parents realize the many "don'ts" that they pour into a child's life? Let us be quite frank. Are those "don'ts" always for the child's good, or are many of them devised to shield the parents from annoyance? Father is afraid that Baby will pull up his garden, so he forbids the child to go there. Baby has seen Father doing very interesting things in the garden and at the

first opportunity into the garden he goes, and what Father feared comes upon him. How much better it would be to give the child a little space for himself and to point out to him that it is his own; Father will not touch his garden, and he must not touch Father's. This changes the "don't" into a "do" and the child, having an interest of his own, will gladly stay in the place where he can do as he pleases. Use as few "don'ts" as possible. Instead of telling a child about the things that he should not do, show him the things that he should do. Explain to a child, that to do right is to his advantage, and you will have little trouble with disobedience. Always tell the child the truth and if you cannot, tell him frankly why. Never tell him a "fairy tale," for a child is quick to sense untruth, and if you once lose his perfect confidence, you will find it difficult to regain it.

To get little services from children, understandingly put yourself in their place. Remember that they, like you, will do willingly what is requested of them, but only grudgingly that which is ordered. To say, "Will you do me a favor," or, "Will you please," has become such a habit with me that to issue a sharp command would be an effort. Our baby says, "Do my favor," when he wants anything. This goes to prove that example gives a child his manners. Frequently my children ask me to wait a minute while they finish something which to them is very important. I always wait, because very often I give them the same answer when they request something of me. But when I want instant obedience, I get it, always.

To understand a child's motive and to discuss it with him helps him to know himself and teaches him to choose worthy motives. My children often tell me when they have conquered themselves by rejecting unworthy motives.

Harmony in the home is based on the law of reciprocity, or as it is better known the Golden

Rule. If you want respect, give it; if you want truth, give it; if you want obedience, give it—if not to your children then to the law of God. Take your children into your confidence in your own overcoming, and they will travel gladly every step of the way with you.

Never forget that the secret of successful child management is to find the motive. No two children are alike; so to deal with effects is foolish, since the punishment that would fit one child would be lost on another. To know a child's motives is to know his soul. Knowing his motives, every mother is endowed by God with the ability to give her child the guidance that is for his highest good in any situation that may arise.

A COMMUNION

By GRACE WILLIAMS

My Father, quicken my conscious mind to a greater understanding of the laws through which Thou dost work. I know, but help me to grow in knowing that Thou dost work in Truth and to know Truth is to know more of Thee.

I know that Thou art love, and to love is to be more like Thee.

I know that Thou workest in wisdom, therefore to seek wisdom is to seek Thee.

I know that all Thy laws are good, and when I do good I am coöperating with Thee.

I know that Thou art infinite and eternal life and that as Thy child I am a sharer of this life.

I know that Truth, love, wisdom, and goodness are poured in unlimited supply into that divine receptacle, my spirit, and that to partake of them I have only to reach out in unwavering love and trust.

"I believe; help thou mine unbelief."

LORD, I YIELD TO THEE

Words by GABLE

Music by FRANGKISER

Moderato

1. There's a veil of dark-ness lift - ing, Sin and shad-ows dis - ap - pear; 'Tis the dawn of Truth approaching, Feel its cleans-ing pres-ence near.....
2. Truth will lift me, Truth will free me, If I o - pen wide my heart, Let its sooth-ing presence heal me, Let it fill its per - fect part.....

CHORUS

The life stream of God now flows thro' me; It quickens, it strengthens, it makes me free. No pow-er so cleansing can ev - er be. Lord, I yield to Thee.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the truth itself will convince you.

LESSON 5, FEBRUARY 3, 1929.

Unity Subject—*The Holy Scriptures—their Import to Man.*

International Subject—*The Holy Scriptures.* —Psalms 19:7-14; II Timothy 3:14-17.

The following texts may be studied in connection with this lesson: Deut. 6:4-9; Josh. 1:8, 9; II Kings 22:8-20; Neh. 8:1-8; Luke 24:25-32; Acts 17:10-12.

7. The law of Jehovah is perfect, restoring the soul:
   The testimony of Jehovah is sure, making wise the simple.
8. The precepts of Jehovah are right, rejoicing the heart:
   The commandment of Jehovah is pure, enlightening the eyes.
9. The fear of Jehovah is clean, enduring for ever:
   The ordinances of Jehovah are true, *and* righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold;
    Sweeter also than honey and the droppings of the honeycomb.
11. Moreover by them is thy servant warned:
    In keeping them there is great reward.
12. Who can discern *his* errors?
    Clear thou me from hidden *faults.*

13. Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
14. Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

GOLDEN TEXT—
Open thou mine eyes, that I may behold
Wondrous things out of thy law.
—Psalms 119:18.

SILENT PRAYER—*I open my mind to the inspiration of the Holy Spirit within me, that I may rightly discern the word of Truth.*

The holy Scriptures are thought by many persons to be the printed Bible only. This written word, however, is only a clue to a part of the Scriptures that is more vital than that which appears in print. The Scriptures have both a literal and a spiritual significance. "The letter killeth, but the spirit giveth life." Jesus bore out this idea of spiritual interpretation when He said, "These are they which bear witness of me." The printed Bible, then, is holy or whole to us only when we discern the spirit as well as the letter of it. The understanding of the written Scrip-

tures comes by contact with the spiritual plane from which they were inspired.

"There is a spirit in man,
And the breath of the Almighty giveth them understanding."

The Scriptures are inspirational; their written words are simply representative expressions of spiritual Truth, as accurate as can be put into words.

Our lesson for today deals with the Scriptures as a law of action for the individual and for the race. It gives clearly some of the logical outworkings of the law.

Obedience is requisite to a receiving of the law's benefits, and understanding is requisite to obedience. One cannot become a beneficiary of the divine law until one discerns its significance, both literal and spiritual. One should always be open to divine revelations. The working of the law, as given in the psalm referred to in our lesson, restores the soul, makes the simple wise, rejoices the heart, and enlightens the eyes. The law endures forever, is true and righteous, is more desirable than gold, and is sweeter than honey. It serves as a warning, and its observance brings great reward. Obedience to the law clears the understanding by casting out hidden faults. Love of the law keeps back its servants from "presumptuous *sins*," makes them upright, and clears them from the "great transgression."

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." These things are not written in any book. Truth does not come from without but from a conviction within the mind, based on understanding. A doctrine based only on the letter of the Scriptures is fallible and changeable. We can become established in Truth only as we see clearly that it is founded on universal law and is open to the minds of all who seek it, whether or not they are acquainted with

our Scriptures. The Scriptures do not make Truth; they are the statements of some of the persons who have found Truth and have been inspired to tell others about it. The Holy Spirit, who Jesus said should come and lead us into all Truth, is the one referred to by Paul in II Tim. 3:14. The Scriptures as we have them today were not in existence when he wrote; much of the New Testament had not been written.

"Inspired of God," is literally "God-breathed." We open ourselves to inspiration, or inbreathing of God, by our thoughts and words. If we think that inspiration ceased with Jesus or with Paul and the apostles, we hinder the stream of God-thought from flowing to us, and we get no direct revelation.

As we learn the precepts of the law we must be diligent and faithful in observing them. "Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction . . . in righteousness." The man who observes these things is thereby "furnished completely unto every good work."

QUESTIONS

1. What are the holy Scriptures?
2. When is the printed Bible holy, or whole, to us? How can we really understand the written Scripture?
3. With what does our lesson for today deal? How does one become a beneficiary of the law?
4. Explain II Tim. 3:14.
5. What is meant by being "inspired of God"? How can we be thus inspired?
6. Why should we be faithful in observing the precepts of the law?

LESSON 6, FEBRUARY 10, 1929.

Unity Subject—*Change Your Mind; Have Faith in God.*

International Subject—*Repentance and Faith.* —Acts 2:32-39; Luke 15:11-24.

The following texts may be studied in connection with this lesson: Isa. 1:10-20; Ezek. 18:20-23, 27-32; Mark 2:1-12; Luke 3:1-14; Heb. 11:1-10.

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, *and* kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—*Repent ye, and believe in the gospel.*—Mark 1:15.

SILENT PRAYER—*I am willing to change my mind; I have faith in the wisdom and goodness of God now active in and through me.*

A change of mind is the first requisite of the new life in Christ. The Greek word that is translated "repent" (verse 38 of our printed lesson) means "change your mind." When we change our thoughts into truer thoughts, we are ready for the next step, which is baptism—denial of sin or error in thought, word, and deed. This denial includes more than a resolution to be good and to believe in Jesus as our Savior. Sin covers a multitude of unwise and ignorant ways of thinking and acting. All sickness is the result of sin, of error thinking, and of a lack of faith in God.

A cleansing of the mind from error thoughts and error beliefs must precede the advent of Truth into consciousness; baptism is symbolical of this cleansing. When we have received a concept of ourselves as spiritual beings, the old state of thought is dissolved easily and is washed away by denial, "by the washing of water with the word," which is baptism. Then ideas direct from the fountainhead (God) come into the mind; there is a great increase of spiritual thoughts, of spiritual understanding (we receive the gift of the Holy Spirit).

The parable of the prodigal son also teaches the necessity of repentance, of changing one's mind from sense thought to spiritual, or true, thought and belief. This parable shows too the innate faith of man in the Father's bounty and goodness, which are realized by man when he returns, in thought, word, and act, to the understanding and the ways of Spirit—the Father's house.

The mind is a wonderful thing. The more we investigate it, the more we are impressed by its powers. The wonder-working capacity of Aladdin's lamp is as child's play compared to the producing ability of the mind. Who can listen to the voice of a finished singer issuing from the phonograph or from the radio and not be astonished at the faith and audacity of the minds that conceived these mechanical contrivances? Faith in the very substance of sound was the chief quality of mind in the inventors of such devices as the radio and the phonograph.

Faith is a short name for that quality of mind that causes men to persist in doing things that seem impossible to sense perception. Faith is not confined to religion but enters into every activity of life. Faith is one of the fundamental ideas in Divine Mind and becomes active through man's consciousness in whatever place he may elect to exercise it. It is effective in small things as well

as in great. A very small quantity of the faith of God will remove mountains, according to the teaching of Jesus.

"Lord, increase our faith." Faith grows in the mind—rather, it expands. This expansion is most rapid when one's faith is associated with other spiritual qualities, such as judgment and love. In the mind of Jesus, Peter represented faith, and he was ever associated with John (love) and James (judgment). All things are possible to those who believe in the one supreme mind working through them in love and righteousness.

QUESTIONS

1. What is the true meaning of repentance?
2. What follows repentance in putting away error thoughts and beliefs?
3. How may we receive the gift of the Holy Spirit?
4. What do we learn from the parable of the prodigal son?
5. Is faith confined to religion? What is faith? Is it effective in everything?
6. How may one cause faith to grow, or expand, rapidly?

LESSON 7, FEBRUARY 17, 1929.

Unity Subject—*True Prayer.*

International Subject—*Prayer.*—Matthew 6:5-13; Luke 18:9-14; I John 5:14, 15.

The following texts may be studied in connection with this lesson: Gen. 18:23-33; Exod. 32:31, 32; Neh. 1:4-11; Dan. 6:10; Matt. 6:14, 15; Luke 18:1-8; John 17:1-26; I Thess. 5:17.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one*.

9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

14. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us:

15. And if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

GOLDEN TEXT—*If ye abide in me, and my*

words abide in you, ask whatsoever ye will, and it shall be done unto you.—John 15:7.

SILENT PRAYER—*I pray to my Father in secret, and He recompenses me.*

The subject of prayer is of vital importance. When a person prays as he should, he will get what he prays for; his prayer will heal sickness, sorrow, lack, and inharmony of every kind.

Jesus said: "When ye pray, ye shall not be as the hypocrites." A hypocrite, according to our understanding today, is any one who pretends to be one thing while in reality he is something far different. Appearing to be very devout, simply that men may judge one to be devout, brings no reward beyond the self-satisfaction that one gets out of it at the time. No wise man will seek the reward of empty applause. Modest truth asks the approval of Spirit only.

If a man's prayers are based on the thought of his own righteousness and the sinfulness of others (as is suggested in Luke 18:9-14), he will not fulfill the law of true prayer. Self-righteousness is a thought of exclusiveness, and it closes the door to the great Father-love. We are not to justify ourselves in the sight of God; we are to let the spirit of justice and righteousness do its perfect work through us.

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Your "inner chamber" is the "secret place of the Most High" at the center of your soul, where you can retire at any time and come into conscious touch with the Father. We are not heard for our "much speaking"; therefore, when we turn our attention from the outer world and center it within, we ask in a simple manner and in few words for that which we desire. We believe that we have received, and we give thanks that the

Father has heard and answered our prayers. We get very still, and wait on the Spirit of truth within us; in our "inner chamber" we commune with God in the silence, and we demonstrate our good outwardly.

We are all praying constantly, whether we realize it or not. We can no more help aspiring to better things than a seed, under right conditions, can escape expressing the life within it and becoming a beautiful tree. Aspiration is a form of prayer; aspiration opens the way to higher and better things. The earnest, sincere yearning of the soul for the good and the true, the longing that brings about the fulfillment of the desire of the heart, is true prayer.

The Lord's Prayer should be a prayer of affirmation and thanksgiving rather than one of supplication. "Our Father . . . Hallowed be thy name." God's name is holy (wholeness); we should never think of sickness or any other evil as being in God's name, or will, for us. If we so think, we desecrate His holy name. His kingdom is already come; Jesus said that it is within man. As we recognize this fact and live according to the teachings of Jesus Christ, the kingdom of God will come into expression and manifestation in our lives. We give thanks that our souls and our bodies are sustained day by day, both with spiritual food (words of Truth) and with outer bread. Our debts and trespasses are forgiven as we forgive our fellow men who trespass against us or who are in debt to us. Nothing is ever held against any person except that which he holds against himself or against another. The whole matter of forgiveness and remission of sins rests with man. God does not lead us into temptation; "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed." Our Father, however, does not

leave us alone when we are in the midst of temptation. He abides with us, and guides us safely to victory as we keep our mind's eye fixed on the good and remain true to the Christ within.

QUESTIONS

1. When will a person get what he prays for?
2. How can a person be hypocritical in his praying?
3. What thought is suggested in Luke 18:9-14? Can one in this thought fulfill the law of true prayer?
4. Explain Matt. 6:6.
5. How do we all pray constantly?
6. Give a short explanation of the Lord's Prayer.

LESSON 8, FEBRUARY 24, 1929.

Unity Subject—*Developing Christlikeness.*

International Subject—*Christian Growth.*—John 1:40-42; Matt. 16:15-18; John 21:15-19; II Peter 3:18a.

The following texts may be studied in connection with this lesson: Luke 2:40, 52; Eph. 4:11-16; Phil. 1:6, 9-11; 3:12-16; Col. 1:9-11; Heb. 6:1-3.

40. One of the two that heard John *speak,* and followed him, was Andrew, Simon Peter's brother.
41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).
42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).
15. He saith unto them, But who say ye that I am?
16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath

not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

18. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ.

GOLDEN TEXT—*But grow in the grace and knowledge of our Lord and Saviour Jesus Christ.* —II Peter 3:18a.

SILENT PRAYER—*By the ministry of the Christ in me, my entire being is quickened by the Spirit of God and raised to His likeness.*

We are to study this lesson from the standpoint of Christian growth—the growth or unfoldment of each person from the purely mortal or personal, which is selfish and limited in its character, into Christlikeness, perfection.

Through purification of consciousness, the

Christ is revealed. The Christ-consciousness has a definite mission to perform in the individual, and that mission is to quicken the entire man with the Spirit of God.

John the Baptist, who is mentioned in the first verse of our lesson, typifies the intellect. The work of intellect is to prepare the way for the spiritual consciousness. Isaiah said of John the Baptist that he was "the voice of one crying in the wilderness, make ye ready the way of the Lord."

The alert intellect, working toward the fulfillment of a divine ideal, recognizes the development of spiritual consciousness, and acknowledges its first appearance. Through this recognition, the faculties and forces of one's being gradually become aware of this new thing and a general response follows. As developments in the outer world attract the attention of individuals, so do inner developments in man attract the attention and interest of his various faculties and forces.

Andrew, one of the persons in this lesson who is mentioned as coming to Jesus, typifies strength. Another, whose name is not given, is supposed to have been the disciple John, who typifies love. When the spiritual I AM (Jesus) begins to function in consciousness, there is a definite increase of spiritual strength. This stimulates interest, and causes man to seek more earnestly the unfoldment which is thus bringing desirable results into expression. Love is the great primal force in man, which causes him to seek his oneness with God. Strength and love become vital agencies in spiritual progress, even though at first they may not be definitely recognized.

Manifest results always increase one's faith. When the individual receives the strengthening influence of the awakened spiritual consciousness, faith naturally increases. Faith and strength are companion faculties; they act and react on each

other. Strength (Andrew) first carried the news of the Messiah to faith (Peter). Faith in return quickens strength, and a mutual benefit results.

The faculties of man (disciples) must be educated in spiritual understanding. The light of Spirit pouring into the mind brings to our consideration the important problems of being, and we begin to question about our real identity. When the question, "But who say ye that I am?" is submitted to the inner spiritual sight, or faith, which is native to every one, the reply is: "Thou art the Christ, the Son of the living God."

Inward confession of this great truth is absolutely necessary to its perpetuation in consciousness. A silent affirmation of Spiritual strength, life, love, or any other attribute of Being lays hold of the substance of the mind, and a foundation is made that forms the basis for the new man in Christ. Let "Christ be formed in you." Faith (Simon Peter) was designated as the rock upon which the Christ should build his *ekklesia* (church). This is not a temporal church, but an aggregation of ideas in mind based on spiritual principles.

Peter (faith before it becomes established and really understands fully) was not stable. In the latter part of our lesson, he is being questioned as to his love for Jesus and is commissioned to feed His lambs and sheep. After a follower of Christ has gone through a degree of discipline in his spiritual unfoldment and the Son of God has been elevated in his consciousness, the faculty of faith is put through a questioning process in order to reveal to the individual his real standing in Truth. "Simon, *son* of John, lovest thou me more than these?" Do we use our faith to demonstrate "things" in the outer, and do we really love and desire them more than we desire to know and to live the truth? When we give the things of Spirit first place in our lives, when we really love the Lord our God with all our hearts and minds,

then we are ready to nourish and to sustain our spiritual thoughts, and we are able also to teach others who are hungry for the Word. Thus do we "grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

QUESTIONS

1. How is the Christ revealed, and what is its mission in the individual?

2. What does John the Baptist typify, and what is his work in connection with spiritual development?

3. What do the disciples Andrew, Peter, and John typify? Explain their awakening and their relation to one another.

4. Why is the inward confession of divine Sonship necessary?

5. What is the true church? Upon what is it based?

6. Explain, "Simon, *son* of John, lovest thou me more than these?"

AS WE HOPE

Behold, the eye of Jehovah is upon them that
fear him,
Upon them that hope in his lovingkindness;
To deliver their soul from death,
And to keep them alive in famine. . . .
Let thy lovingkindness, O Jehovah, be upon us,
According as we have hoped in thee.

—*Psalms.*

BUT PRAY

By EDITH BONTWELL

But pray! It matters not the form, the symbol, or the sign by which we tune our hearts to God. It matters not what language or what cloak infolds the framework of belief. Within each inner self there lies the vibrant chord by which we feel the power of the great Infinite.

SILENT UNITY

ILLUMINATION THOUGHT

February 20 to March 19

The Christ mind guides, directs, and inspires me.

The indwelling Christ is a fundamental principle of our teaching. Christ in you is your divine self, the perfect image and likeness of God, in which He created you. You and your divine self are always one, but you must accept this as Truth in order to benefit by it. Believe that the Spirit of God dwells in you. Think about this. Be open and receptive to the inspiration that comes from within, and your understanding of the Christ will steadily increase.

Spiritual unfoldment means the bringing forth of your divine self. If you would receive the highest good that God has prepared for you, you must develop your Christ self. This entails faithful, daily study and prayer and persistent affirmations of Truth. This is the reason why metaphysicians have much to say about the Christ mind, why they continually make high affirmations about the Christ within. The following affirmations will help you to realize your oneness with, and to better understand, your divine Self:

My understanding of the indwelling Christ is quickened by the word of Truth.

I am unified with the Christ in me.

Use also the illumination thought given on this page. Silent Unity will pray *with* you for better understanding of your Christ self, if you so request.

SILENT UNITY DEPARTMENT
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

February 20 to March 19

At 9 p. m. each day, will you join in the affirming of this truth?

The mind that was in Christ Jesus is in me and I am restored to harmony and to health.

"Have this mind in you, which was also in Christ Jesus," is the inspired injunction of Paul.

How is this mind attained? Understanding of Truth and an active faith in expressing it are necessary to the realization of the Christ mind which was the inspiration of Jesus.

God mind idealizes its man, Christ. Manifest man through faith and understanding boldly affirms his I AM identity. "I and the Father are one." The result is a quickening of the whole man by Holy Spirit and a restoration to peace, harmony, and health.

Sometimes the healing is gradual, and some Truth students prefer to affirm, "I am now being restored." This is permissible but the healing will not be so swift as it is when the spiritual fulfillment is perceived and acknowledged, regardless of appearances.

PROSPERITY THOUGHT

February 20 to March 19

At 12 noon each day, will you join in the affirming of this truth?

In the name of Jesus Christ, I bless and praise the rich substance of heaven now being bountifully manifested in all my affairs.

A jubilant attitude of mind is always uplifting. Paul said, "God loveth a cheerful giver." In the original Greek the word translated *cheerful* means *hilarious*. The giving that comes back with increase is accompanied by great abandon, even hilarity.

Use your substance as if it were as abundant as the leaves of the trees, then the superabundant spiritual substance will be stirred to action and showers of blessings will follow.

Remember the admonition of Jesus to His followers to do all things in His name. There is a mighty hidden virtue in the name of Jesus Christ. Some persons use it to curse, and they get their desert. Use it to bless and your reward will be great.

PRAYERS ANSWERED

"What hath God wrought!"

[These letters from persons who prayed with Silent Unity show that God does answer prayer.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, the name and date of periodical from which testimonial was taken.—*The Editors.*]

I WILL COME AND HEAL

Louisville, Ky.—I had a hemorrhage and by tests it was found that I had lost about half of my blood. The doctor said that he was afraid that he might have to resort to blood transfusion but that he would wait one week to see how I should react after eating blood-building foods. This was on Thursday. My mother sent my name to you that day, asking for your help. I knew nothing of her request. The following Tuesday my doctor was astounded to find that I had no fever and that my pulse was almost normal. He made another blood test; that night he rushed back and wanted to know what we had done; I had gained more than a million blood cells in less than a week, he said. He dismissed the case, saying that he had never heard of such a recovery before. My mother then showed me the letter that she had received from Silent Unity. It said, "With God all things are possible." I am fully recovered. Words cannot express my thanks. —*Mrs. H. C. K.*

Vernon, B. C., Canada—For nearly a year I had been ill with a nervous breakdown—my legs ached continually and my whole body would shake violently at the least excitement. A few days after I wrote you the condition became very much worse; then gradually the shaking stopped, and I was completely healed. During the time that you were praying with me for my health, prosperity came to me.—*J. L. D.*

Summer Hill, N. S. W., Australia—Within a week after I received your letter my heart was beating normally, and I had discarded the pile of pillows with which I used to prop myself at night. I can now run for trains, if necessary, without any fear of the result, whereas I used to live in constant fear of collapse.—*Mrs. D. M. C.*

Duluth, Minn.—I wrote asking for prayers for my father, whom our best doctors here seemed unable to help. His throat was so sore that he could hardly swallow milk and oatmeal or rice pudding without suffering pain. He had been unable to eat anything for nine months. He had a heavy coating on his tongue and he could not taste anything. He had lost more than eighty pounds in weight. I wrote you for prayers without telling him. The day you answered my letter he discovered that he could swallow better and wanted fried cakes and coffee. He ate two fried cakes and drank two cups of coffee. He then had gravy and potatoes and other food for dinner. He has been getting better every day. His tongue is not coated now. I cannot express in words the gratitude to my heavenly Father for another proof of His unfailing love, and for the proof that all things are possible with Him.—*T. W.*

Toledo, Ohio—Nearly three weeks ago, I telegraphed to you for prayers and help for my small nephew, Sammy, who was very sick. I had received a telegram from my sister, who had never shown any interest in Unity, saying that Sammy was very sick and asking me to wire you for prayers. That same day the doctors had given up hope. I wired you at 4:30. About 5 o'clock Sammy took a turn for the better, and he has continued to improve. This is a wonderful demonstration. I am most grateful for this blessing, and I am thankful to Silent Unity and to each co-worker who gave prayers and help. I am inclosing a love offering.—*A. M. L.*

Tampa, Fla.—One night I was in so much pain caused by a growth on my body that my husband asked me to go to a doctor. I had written to you asking for prayers to help me, and I said, "No, I am not going to the doctor, and I am not going to put any more medicine on it. I am going to let the Lord heal me." I went to sleep and did not look at the growth again. I forgot about it. When at last I did look it was well and it has been well ever since. I praise Unity for the faith that helped the God light to shine in me and dissolve the growth.—*Mrs. G. T. T.*

FILLED WITH PLENTY

Los Angeles, Calif.—Every month I send out my

brother's commercial statements for him. Some of the accounts are of long standing. Every time that I send out a statement on an overdue bill I hold the thought that the individual to whom it is going is honest and will pay as soon as possible; I bless him or her. Many bills which my brother believed would never be paid are coming back with checks attached. —*M. E. E.*

Lansing, Mich.—I asked you to pray for our prosperity, that my husband might build up a good sales force and better himself in a business way.

At first I thought that our prayers were not answered, because my husband lost his position. It was a blessing in disguise, however, as he is now making twice as much as he did, with the same company, and he does not have the responsibility that he carried with the other position.—*Mrs. G. C. K.*

Gashland, Mo.—I am happy to tell you that our amazing prosperity (in the face of our destitution a few months ago) is a constant source of wonder and speculation on the part of our acquaintances, who do not know that I have learned to trust and to look to God for our supply. My husband cannot understand either. He has all the work that he can possibly do. —*F. R. F.*

New York, N. Y.—A few weeks ago I wrote you in regard to obtaining a position. I wish to say that before I received your reply a position was given to me over the telephone. Your prayers have been a godsend to me. I will send a love offering soon.—*D. M. L.*

Chicago, Ill.—I thank God for His blessings, and Unity for its loving help. A wonderful change has come over my affairs. My salary has been almost doubled, and my working conditions have been improved greatly.—*A. N. E.*

Galveston, Tex.—I wrote asking you to assist me with your prayers, that my two brothers might find work. In a few days one brother was offered two jobs on the same day. He worked about three weeks and then was offered another job. Last Saturday a man who is the head of a large corporation asked my brother to go back to work for him at a better salary and in a better position. (He had worked for this man a few years before, and he had wanted this position again.) My older brother is working temporarily, but

I feel that he too will have something fine soon. Thanks to God.—*Mrs. A. A. H.*

EDITOR'S NOTE: In a later letter she tells us that the other brother also obtained a good position and is being blessed in different ways.

HE SHALL HAVE ABUNDANCE

Tampashores, Fla.—I have been blessed since I received the prosperity bank. I had been using the bank plan only a few days when I received an unexpected letter from a friend and a twenty-dollar bill dropped out. The next week my husband made $55 more than he had made in any other week during the last nine months. Our affairs seem to be picking up all around.—*Mrs. W. J.*

Seattle Wash.—When I sent for a prosperity bank I was very much in need of a position and of financial assistance. In a short time I obtained a wonderful position—just the kind for which I am fitted. It is with congenial people, and pays a good salary with the promise of an increase. All this happened at a time when positions were hard to find.—*V. G.*

Los Angeles, Calif.—I inclose $3 from my prosperity bank. I was not so faithful in putting in the thirty cents each week as I should have been. I wonder what would have happened if I had been faithful. As it is, I have been blessed with a new home of my own. It stands on a hill so that I have a view of mountains, ocean, and city. In exchange for some photographs that I took of a baby I received 100 shares of stock in an oil well that was being drilled, and then the well came in a gusher. I rented my garage to a woman temporarily. When she paid me the last rent I took it in my hands and blessed it and asked God to send me a permanent renter. In about half an hour a woman came to me and asked to rent my garage for an indefinite period. I praise God for that answer to prayer.—*E. V. B.*

Kenmore, Ohio—I have had wonderful success with the prosperity bank and I have enjoyed it very much.

I am running a restaurant and I have one table on which I keep your free literature. My customers enjoy reading it. I also keep an open Bible on the table.

I have been faithful to the drill and want you to

know how much it has helped me. My business has just doubled and is getting better all the time. At one time I thought that I would have to sell, but after receiving the bank and using the drill I had wonderful success. I thank you for your help.—*Mrs. J. N. U.*

SUFFER THE LITTLE CHILDREN

Glengarry Station, N. S., Canada—I like *Wee Wisdom* more than ever since I joined the Good Words Booster club. I take lessons on the violin and I try to play the songs that are in *Wee Wisdom.* The Prayer of Faith helps me in my school work. I try to say only good words and I correct myself when I say anything unkind.—*H. M. C.*

Burnaby Lake, B. C., Canada—I am eleven years of age and in grade six. There are so many dates to remember in British and Canadian history that sometimes I get mixed up. Before the test this year I studied my notes, but when I put my book away for the night I was not sure of the dates. Then I knelt down beside my bed, said The Prayer of Faith, and prayed earnestly that I would get a good grade in history. The next afternoon when I answered the questions they did not seem so hard as I had thought they would be. To my surprise I received 98 in British history and 95 in Canadian history. I cannot thank Unity enough for its help.—*M. M.*

SEARCH THE SCRIPTURES

Grand Rapids, Mich.—I want to thank you for the wonderful notes that came with my lesson; also, for your clear explanation of "the saving grace of Jesus Christ." I feel that I have grown very much in knowledge of Truth since I started to take this course of study with you. Please accept my heartfelt thanks. —*H. E. N.*

Boise, Idaho—Many thanks for the help you gave me on the last lesson. You cleared up points about which I had had but a vague understanding. I have really enjoyed lesson 5 more than any other, for I have been working on the problem of overcoming ever since I took up the study of Unity.—*Z. S. J.*

Edinburgh, Scotland—Inclosed herewith is my paper on Lesson 3. It has opened up a wonderful new

mental vista to me which changes my life altogether. I feel that I must go slowly to grasp it all. I thank you for your notes—I find them very illuminating. I am enjoying the lessons thoroughly. Blessings on your work.—*M. A. H.*

SHOWERS OF BLESSINGS

Grand Junction, Colo.—One time a friend and I were looking at the sky and trying to assure ourselves that the fear of frost, which seemed to possess almost every one that afternoon, should be overcome. We had often talked over the wonders and phenomena of the weather, and I was trying to get her thought harmonized with my own so that we might agree on the truth of the situation. She spoke of the wind being in the east and of how cutting and blighting a raw east wind is. I asked her if she thought that it was cutting because it was an east wind. She hesitated; then said, "I presume that if we had the faith we could turn the current and make a balmy west wind of it." I said that it might be necessary to do this to still the fear of those who believe that an east wind is blighting; but that the power of God knows no east or west and that we must detach our faith from all beliefs in evil. We then declared, "Every Truth student in our little city is right now knowing the truth about wind and is working with us for faith to know that our fruit is safe and that not only the fruit in our own gardens but the fruit in the whole valley is safe." We were looking at the sky all this time and suddenly we saw that the current of the wind as revealed by the drift of the clouds had changed from east to west. We looked at the thermometer and the mercury had risen ten degrees in two or three minutes. There was no frost that night and the fruit crop was saved that year. —*Mrs. M. S. R.*

MY HELP COMETH FROM JEHOVAH

Vancouver, B. C., Canada—More and more I am becoming conscious of a fuller and richer life. Every week I find something in *Weekly Unity* to strengthen that realization. Since I read *Weekly Unity* the first time, three years ago, my life has been changed; all is now sunshine where there used to be gloom. Outer

prosperity gradually is materializing, also.—*Mrs. L. R.*

Penn Yan, N. Y.—The good that we have received from *Weekly Unity* is of incalculable value. May God bless your activities!—*M. R. D.*

FOR BY THY WORDS

Minneapolis, Minn.—Because of my membership in the Good Words club I watch my words more carefully. God greatly blesses me. My old habit of using sarcastic and spiteful speech is gone. I seek to give utterance only to words of health, purity, and Truth. Although I am a member of a sales organization composed mostly of men who use negative words, I keep free from such practices. I praise God for Unity and the club. I am surely glad that I joined. God bless you.—*A. B. R.*

Fort Myers, Fla.—I am happy to say that association with the Good Words club has brought a wonderful change into my life. I used to say many sharp, unkind words, but now, by constant prayer and watchfulness, I have found the love for which I longed. I now see how much happier and more useful I am when I consider my words before I utter them.—*Mrs. E. B. D.*

Denver, Colo.—Some time ago I joined the Good Words club. My membership is a pleasure and is helping to build in me a consciousness of better, purer things. My fellow workers seem to notice this, and they too are more careful in their speech.—*R. C.*

I AM THE LIGHT

Louisville, Ky.—Before I knew of your school and its great work I had a dread of the inevitable. I prayed, but somehow it seemed that prayer alone was not enough. I needed more of Spirit. One day when life seemed at its darkest I saw one of your papers lying on the sidewalk. I passed it by but something about it attracted my attention; so I turned and walked back one square and picked it up and put it into my bag. When I reached home I read and studied it carefully and decided to write to you for help. Oh, the comfort of that first letter from you! For more than three years I have had the help and coöperation of Unity, which has wonderfully blessed me in many

ways. I have found peace and contentment, and life has taken on a different color.—*Mrs. R. H. A.*

FATHER, I THANK THEE

Decatur, Ill.—With all my heart I thank you for your patient work for me. I am very thankful for Unity publications. They have helped me in finding the Christ. I am anxious to pass on to others the blessings that I have found. My realization of real prosperity is growing. Many things that seemed essential to happiness now are unnecessary and I know much more of real peace and joy.—*Mrs. E. G. C.*

Indianapolis, Ind.—I find Unity literature the most inspiring teaching of the Christ life that it has ever been my privilege to read. Through Unity teaching I am learning to trust my affairs to the guidance of Jehovah, and my world has begun to change for the better.—*Mrs. W. H. S.*

Omaha, Nebr.—Please find inclosed a check for the amount of my tithe. Your prayers have brought me many blessings and pleasures, but what I appreciate most is the freedom from worry and responsibility that I have attained, and the consciousness that I am gaining in the knowledge of the presence of God within me. I am truly grateful.—*Mrs. E. E. W.*

HE IS MY REFUGE

La Jolla, Calif.—Two months ago I wrote you from my home in New England telling you that an opportunity had opened for me to spend a year in California, provided I could rent my home to advantage. I asked you to help find a good tenant. Then in faith I set the date for my departure to California. The days passed and then the weeks. Not a single application did I receive for my home. One morning I awoke telling myself that only two days were left before I was to start on my expected journey. What should I do? I refused to yield to the discouragement which threatened to engulf me and instead affirmed that all my affairs were in the keeping of God and that two days were more than enough for the right tenant to seek me out. As I sat at breakfast my telephone rang. An appointment to show my home was made and in less than two hours it was leased for a year by an ideal family.—*K. D. A.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have come to the conclusion that Unity is like most businesses—very commercial, not much individual thought given. A lot of circular letters are printed and sent out as you see fit. It isn't an individual affair in which you take a personal interest in your patients. I read four of your magazines daily. They help me if I don't read the fairy tales in the back, but I ask if those things are true. Of course I know faith is needed. I do have it. Tell me truthfully, are those testimonials true? Don't send me a printed circular letter. It means nothing.—*From a letter received by Silent Unity.*

Each testimonial is true and genuine and is taken from letters that are voluntarily sent to us in praise of God's goodness and His power to bless.

The publishing department has explained to you something of the method used in its work of sending out our publications and the prosperity banks.

Our work is primarily a work of prayer and meditation, one of coöperation with Spirit, and in that spirit of communion we send to you the message that we feel Spirit indicates. Have you not felt the inspiration of Spirit when the typed or printed words of the message came to you? We seek to send our message not by personal attention or personal love, but by the power of the divine love that blesses our minds, hands, and hearts as they unite to do the Father's work. Every thought, every word, that goes forth from this place is blessed unto the thousands who will receive them, and to the multitudes who turn to us for words of light and strength. Each message that goes out from Unity, whether it be in a letter,

a booklet, or simply a leaflet, goes under the direction of the Holy Spirit in the one who handles that bit of correspondence. Every word that is sent is consecrated to the fulfillment of its purpose of blessing God's children and helping them to meet and to supply their needs. The message, the instruction that is given, and the receptivity of the mind to which they go are what counts—not the means by which the message is conveyed.

We respond to calls from many hundreds of our friends each day. We have scores of workers, in this department, who minister in prayer and who handle the records and the correspondence and who give each telegram, letter, or telephone call the individual attention that it needs. We give this individual attention today as in the days when the work began, when only a dozen or so requests for our help were received in a day.

Will you assist me in getting located? I am practically alone in the world, dependent on my own earnings, and were it not for the lessons learned through *Unity* I surely would be pessimistic.—*From a letter received by Silent Unity.*

Instead of thinking of yourself as "practically alone," begin to rejoice that you are a beloved member of God's great family and that He is expressing for you the love and the blessings which will manifest as whatever you require. Your secret thoughts and the feelings of your heart radiate from you and touch the persons to whom you look for consideration, help, and employment. Any negation on your part registers as an undesirable influence and may be responsible for your failure to obtain what you want. Live in the positive consciousness of the spiritual man and you will have no trouble in getting a position which is open to such a person. Expect to take your place in the world, to do that which your soul prompts you to do and for which there is a need, and you will lose all tendency toward pessimism

and uncertainty. You will succeed, because you are expressing through your consciousness the essential elements of success.

How shall I pray for one who is invisible to three dimensional vision? My darling little boy has been so since last December. I pray for him just as I did when he was in the flesh. Am I doing all that I can for him?—*From a letter received by Silent Unity.*

All that was true in your dear little son, all that you loved in him, is eternal, one with you and Christ in God. Do not seek to hold to the personality of the beloved soul, but grant it that perfect freedom which is necessary to God's children. Turn within for the fulfillment of love's desire, and your need will be met.

That which binds the personal is never truly helpful. In your prayers for your loved one, declare his perfect freedom. Give him to the Father's love and care. Pray that the Father's will shall be done in him and for him. Let your love for your child expand and bless all children. Then your love for your boy will be redeemed from its present limitations—from all selfishness—and it will be truly a blessing to you and to him, and will bless the world. Love which infolds only those bound by family ties loses its spiritual quality. Love's true purpose is to unite all persons to God and in God.

You state, "There never was a material disease with a material cause, consequently there could never be a material remedy. All diseases are fundamentally mental in their origin, and the remedy must deal with the error thought that is back of the disease."

I knew a man who ate about twenty ears of green corn. It nearly killed him. He was not able to go to work for about a week afterward. That, I should say, was a purely material cause, the overloading of the stomach. Of course I know that the condition was due to his being mentally a hog, but such an answer would be to me but an evasion of the real point. Of

course another reply might be that a disarrangement of the digestive organs is not a disease.—*From a letter received by Silent Unity.*

We are teaching of the cause, the origin of disease. In the case of the man who ate so greedily, the cause was assuredly in his state of mind, and not in the corn. The cause was not in the stomach, which is an orderly organ and an intelligent one. One can eat an ear of corn with pleasure and profit. The pain that the man suffered was not due to a diseased stomach but to the efforts of that intelligent organ to throw off a quantity of food greater than the quantity that the stomach can digest at one time. The activity of the stomach was in divine order, although it meant great dis-ease. Giving medicine in an effort to quiet this activity was not touching the cause nor remedying it; neither was it healing a disease, because there was no disease to heal. The man himself was the cause of his suffering in that he used poor judgment in his act.

BE STILL AND KNOW

Oh! when will we cease this running to and fro, seeking Truth, and learn to "be still, and know that I am God"?

In order that we may hear this inner voice and may receive this highest form of teaching, which alone can open the eyes of our spiritual understanding, the mortal self must cease its clamoring even for Truth; the human intellect must become absolutely still, forgetting to argue or discuss. The Father can lead into all Truth only when we listen to hear what He will say—not what others will say. We must learn to listen—not anxiously and with strained ears, but expectantly, patiently, trustingly. We must learn how to wait upon God, in the attitude of "Speak, Lord, for thy servant heareth," if we would know Truth.—*H. Emilie Cady.*

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

FOR UNITY—FOR PEACE

The movement for church unity has in many cases merged into the movement for world peace, since they have a common cause. The latest conference of world peace and church unity that has come to our attention is the Council of the World Unity Movement, at Toronto, Ontario, Canada.

Part of the address of Dr. John H. Randall, director of the World Unity Foundation, is reported in these words:

"We have come to a time when the world has got to learn as nations how to live together. We have come to the point in our history when the conditions of our life, what with modern science and with the hundred and one economic ties, are such as to bind us together, and there is no reason why it is not only possible but inevitable, and I would go further and say absolutely imperative, that we should have some kind of unity which never before existed; some kind of genuine coöperation and full understanding and appreciation between all peoples of the world."

The Reverend Canon Plumptre pointed out that world peace is coming as an inevitable result of the progress of mankind.

The realization of such a condition, he believed, was no less probable than the many changes which history showed had come about for the betterment of mankind. Today one saw the area of war limited. Men no longer shed each others' blood because of religious differences, and nations no longer went to war in order to loot the territory of their neighbors. Again, the world had today an historical interpretation of the Bible which meant that its phraseology could no longer be used as a justification of war. In all nations today he saw a saner patriotism, a patriot-

ism of forbearance and tolerance, which discouraged war.

That the world is already unified in its chief desire was strikingly declared by Rabbi Isserman.

"Religions are many, but religion is one." It was the same impulse, Rabbi Isserman declared, which took the Jew to the synagogue, the Christian to the church, the Mohammedan to the mosque and the Buddhist to the temple.

When all men understand that their individual desires are, after all, one common desire, they will coöperate with one another in fulfilling that desire. Where there is coöperation there is bound to be success. Where there is unity there is bound to be peace.

SATISFIED WITH CHURCH UNION

Three years ago the Presbyterian, Congregational, and Methodist organizations in Canada formed an interdenominational union. While many churchmen hailed as a progressive step the decision of these churches to unite, many others reserved expression of their approval until the step had been tried and had been proved good. We here quote from an editorial in the Pontiac (Mich.) Press, which recently made a report on the progress of the "experiment."

After three years of trial, Canadian churchmen are generally well satisfied with the experiment in the consolidation of three denominations into the United Church of Canada . . .

The Press then enumerates some of the benefits derived from the union. Among the benefits are the following:

Much progress in extending church work and in increasing missionary endeavor has been reported . . . Salaries of ministers have generally been increased and there has been no curtailment, but rather a considerable expansion, of the church activities. . . .

Some 410 congregations, most of which were formerly financed out of home mission funds, have been consolidated, resulting in the establishment of self-supporting churches. Six hundred new churches have been set up in the three years, and have absorbed all ministers without charges. . . .

The editorial concluded with the following comment:

Canada's experiment in church union has now been definitely established on a permanent basis, and will bear close watching by American churchmen.

THE JEW'S TRUE HERITAGE

The Trufant Times (Trufant, Mich.) carries an article which presents some interesting comments, especially since the article is credited to Sir Leon Levison, "English Hebrew Christian." Part of the article follows:

I am glad that the church of Christ in America is awakening to its duty in presenting the Gospel to the Jews, because the Jew is just what the country in which he lives makes of him. We Hebrew Christians believe that we are really entering upon our inheritance as foretold by prophets and Psalmist when we accept Christ, who is the only true heritage of the Israel of God.

Sir Levison believes that America has a great future, but that in order to make the most of her possibilities she should give the youth of the land a spiritual education.

BROADWAY PRAYS FOR ZEPPELIN

Is the theatrical world religious? A recent Associated Press item adds a new bit of evidence to the affirmative side of the debate on this question. The item reads in part as follows:

One minute of silent prayer for the safety and success of the Graf Zeppelin was observed by audiences and actors in virtually all Broadway theaters last night.

RADIO STATION WOQ

Unity School of Christianity

491.5 meters Central standard time 610 kilocycles
11:00 a. m.—Daily (except Sundays)—"God's Half Hour"

SUNDAY

11:00—12:30 p. m.—Unity Services.....*Charles Fillmore*
2:30— 3:30 p. m.—Unity Services.....*Harvey E. Best*
7:45— 9:00 p. m.—Grand Ave. temple, *Dr. I. M. Hargett*
10:00—11:00 p. m.—Unity Services.....*Francis J. Gable*

WEDNESDAY

10:30—11:30 p. m.—Organ Recital

THURSDAY

6:00— 7:00 p. m.—Educational Features

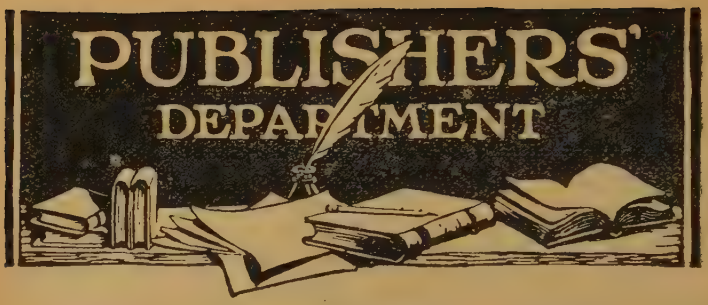
FRIDAY

9:00—10:00 p. m. .....*Unity Editors and Unity Band*

The ruling of the Federal Radio Commission, that became effective November 11, 1928, is of special interest to Unity students in the United States and Canada. Radio station WOQ, owned and operated by Unity School of Christianity, was granted permission to use its full power of 1,000 watts on a wave length of 491.5 meters—610 kilocycles. This change greatly increases the territory that is within receiving distance of WOQ. Persons who heard Unity programs but faintly before this change should now hear them clearly, and many who could not get WOQ can now have the benefit of its inspiring services.

Each Sunday at 11 a. m., the morning service of the Unity Society of Practical Christianity is broadcast. Charles Fillmore is the speaker, and you should hear his sermons. Those who have read his "Christian Healing" and his numerous articles have gained from them great inspiration. But greater than such inspiration is that which comes from hearing his voice and feeling the assurance with which he teaches divine law.

"God's Half Hour" is a prayer service broadcast daily (except Sundays) at 11 a. m. This service is dedicated to God. The Lord's Prayer is given each day and is heard by the workers at Unity School. The prayer is followed by a short, inspiring address by a Unity worker.



Young people, give *Youth* to your parents. When you begin reading "Sandsy's Rebellion," in February *Youth*, you will want your parents to read it, too. Gardner Hunting shows a rare understanding of young people in this new serial, and he has put a lot of action into the story, too. The incidents that led up to Sandsy's leaving Hazelhurst High; his editorial in the Hazelhurst paper; the visit of Will Rock, famous stage star; the mysterious influence of the Chinese coin, the "Look-see"; the demolished Ford and the threatened lawsuit; Fred Rock's scheme; the moving picture episode; the disappearance of Sandsy's pal, Larry—you will follow these doings with keen interest each month, and you will find a lot of Truth in the story, too; Truth that is told without preaching. Subscribe now, to be sure of getting the story complete. $1.50 a year.

Professionally speaking, *Christian Business* is becoming more valuable to more people every month. Beginning in February, a new department for the professional man, discussing problems peculiar to his type of work, containing articles by successful professional men, will add to *Christian Business'* interest for men of that type. The "Salesman's Corner" has already proved itself a popular feature of the magazine, and it is aimed now to have "Professionally Speaking" serve the professional man just as the "Salesman's Corner" serves the salesman.

Twenty-five, fifty, or a hundred years from now *Christian Healing* will be more widely read than it is today. It is a book that will last throughout the years, and each year it will grow in popularity. *Christian Healing* is a book that only Charles Fillmore could have written, for in it he has explained all the principles on which he founded Unity. There is not a better Truth book than *Christian Healing*. If you haven't a copy in your home you owe it to yourself and to your family to send for one at once.

Imelda Octavia Shanklin certainly knows the secret of getting attention from the very first sentence—the attention either of her listeners or of her readers. Read the first few lines of her new book, *What Are You:*

What are you? Until you can answer this question promptly and correctly at any time that it is asked, you do not know yourself well enough to trust yourself, to be happy, to be assured of continued safety and well-being. I meet an intelligent appearing, upstanding young man, and I ask him, "What are you?" He looks puzzled. I repeat the question. Then he smiles pleasantly, thinking that I have not correctly worded the query. He informs me, "I am Johnny Doe." To himself he adds, "Twenty-two years of age; popular; law student; a man you will hear from, later."

Doesn't that catch your interest right now; make you want to know what it is all about? That's just a way that Miss Shanklin has about her. Furthermore, she holds that interest to the very last line. Read her new book and see if we are not right.

Robb Beebe, well known illustrator, who prepared the illustrations for "The World by the Tail," in January *Youth,* and who has just completed the drawings for "Red Ribbons," a featured story in February *Youth,* has given us some of the finest work to appear in *Youth.* Perhaps one reason is that just about the time he started upon the drawings, he learned that he had become the father of a fine boy. Perhaps his pictures of Ted Rawlins in "Red Ribbons" are his conception of how his own boy will look in about sixteen or seventeen years.

In one chapter of *The Sunlit Way,* Ernest Wilson tells about a teacher who had unusual success with "bad" boys. A few days ago he received a letter, from San Diego, Calif., that said,

"A friend brought me *The Sunlit Way,* and I am so helped by the reading that I would like two copies—one to read and one to lend." The writer of this letter was the teacher whose experiences in handling boys had inspired this chapter in Mr. Wilson's book. Judging from her letter, however, she was unaware of that fact.

Directions for Beginners is a six day course of treatment that Charles Fillmore compiled from his own healing experiences. While Mr. Fillmore has written many more extensive books, we feel that he has never written one more useful than *Directions for Beginners.* If you really want to learn the principles of Truth send for *Directions for Beginners.* Price, 25 cents.

For those parents and teachers who are not familiar with *Wee Wisdom,* our children's magazine, we wish to state that it is presenting, in story form, the fundamental principles of right living. It is well to teach Johnny "precept upon precept; line upon line," that he should be generous, kind, and loving, but Johnny isn't so interested in those abstract statements as one could wish. However, he is interested in what other little Johnnies and also in what the little Marys are doing. Give him a strong, well told story of the boy or the girl who is courageous in the face of danger, who, of his own free will, does a generous thing, who is loving and kind to those less fortunate than himself, and he will strive to be as strong, courageous, and kind as his hero. Wise mothers and teachers are using character building stories to impress true values on the minds of their growing boys and girls. *Wee Wisdom* stories help. The subscription price of *Wee Wisdom* is $1.50 a year.

Jennie H. Croft says in the foreword of *Methods of Meditation* that she has written this book because, "There is an insistent call for instruction in methods of meditation and in getting the greatest benefit from concentration and from the silence; also for general information upon the silence." Mrs. Croft knows her subject and she has written about it in such a simple and understanding manner that those who read it cannot miss its meaning. If you are having difficulty in entering the silence or in getting benefit from it we advise you to send for *Methods of Meditation.*

The special articles and poems of inspiration in *Unity Daily Word* are very popular. In the February number will be found two splendid articles, "Within You Is Healing Power," and "Station L-O-V-E Broadcasting." In this number will appear a new double-page poem entitled "Jesus Christ Is Right at Hand." You will also enjoy the twenty-eight full-page lessons on applying Truth to daily problems.

Getting the Clear Realization has helped thousands to get a clearer realization of their inner powers and healing forces. The booklet makes clear many points in metaphysics which seem to trouble students. It is bound in an attractive cover, which gives the booklet the appearance of being bound in red Spanish leather. Price, 25 cents.

Ernest Wilson, editor of *Youth,* said that he gets such a thrill out of editing *Youth* that if Unity could not afford to pay him to do this job, he would be willing to pay Unity for the privilege of doing it.

Lessons in Truth which is now appearing in *Unity* is one of the biggest features that has ever appeared in any of our periodicals. This is your opportunity to get our most popular course together with other Truth material that appears in *Unity* each month. The *Lessons in Truth* series began in January *Unity* and will continue all through the year. Make sure now that you have attended to your renewal of *Unity* so that you will get the complete lesson course. Other articles that will especially interest you in March *Unity* are: "God as Infinite Life," by M. Law; "The Resurrection and the Life," an Easter article by Arthur Sill; and "The Indwelling Christ," a meditation by Frances W. Foulks.

No doubt each of you who have people in your employ have at least one inefficient worker in your force. That worker has cost you from $100 to $300 to train. Why lose that money by "firing" him? Instead we suggest that you invest another $1.50 in that man and send him *Christian Business* for a year. By inculcating sound and practicable business ethics *Christian Business* will help this man become valuable to you and to himself. For instance, February *Christian Business* deals with "Business Problems," a topic of interest to every one. "What Is a Problem," by Francis J. Gable, editor of this magazine, is an article that every person in the business world should read several times.

There are many homes that lack harmony because the home maker does not understand how to handle the everyday problems of her home and family. Every woman who is striving for love and harmony in her home will find that *Truth in the Home,* by Alice L. Ruth, contains the wisdom and the inspiration that she seeks. Price, 75 cents.

The *Book of Silent Prayer* is composed of prayers and devotional poems. We know that prayer awakens the spiritual consciousness and that with that awakening come the better things of life; in the *Book of Silent Prayer* one can find that consciousness. Paper binding, 50 cents.

Ask your news dealer for extra copies of this issue of *Unity* magazine to give to your friends. If he does not have them on hand, he can get them for you within twenty-four hours. Price, 15 cents a copy.

When You Read the Sunlit Way

You Will Meet—

The boy who was afraid of God . . . The poor couple who suddenly became wealthy . . . A returned exile who freed his people . . . A man who lost his job and found himself after twenty years . . . The teacher who had unusual success with "bad" boys . . . Jesus the Christ and the Christ in you.

You Will Learn About—

Where to begin in Truth . . . How to concentrate . . . How to "go into the silence" . . . "Outlining" and visualizing . . . The magic of the word . . . The creative power of thought . . . Coin of the mind realm . . . Love and marriage . . . The uplifting of the body . . . The two accounts of creation . . . Healing and prosperity.

The Sunlit Way, one of the newer Unity books, is cloth bound and is priced at $1.

The way to

Health, prosperity, and

Eternal joy—

Give of yourself.

Apply the rules laid down by Jesus Christ.

Make use of your powers and potentialities.

Enjoy the results.

What is this game? It is the one in which every living being is interested—the great universal game of LIFE. We will be glad to help you to learn how to apply the principles in your affairs, that you may know how to play this interesting game successfully. Write today for information.

CORRESPONDENCE SCHOOL DEPARTMENT.

Day Dreams...

Daydreams are wonderful things if they are made to come true, and how easily that can be done if one knows how to go about it!

If we went about the definite purpose of making all your daydreams come true, we could not conjure up anything nearly so wonderful as the help offered you in *Lessons in Truth.*

Perhaps you are already acquainted with *Lessons in Truth,* as it is one of the most favored Truth books. If not, you have a great treat in store. *Lessons in Truth* will give you the basic principles on which to work out all your daydreams and your problems. It is more than a book; it is an adviser, a friend to whom you can turn at any time.

Lessons in Truth is not a new book in years—it has been popular for over thirty-five years, but it is a new book in ideas. Every time you read and study its pages it has some new idea, inspiration, or help for you. If you haven't *Lessons in Truth,* don't deny yourself this assistance and pleasure any longer. Cloth bound, price, $1.

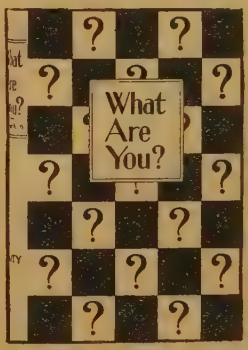
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

THERE IS A NEW SPIRIT ALIVE IN BUSINESS TODAY

You will find it in every wide-awake booming business. You will find it too in the pages of *Christian Business.*

Does your business, does the effort that you are putting into your work, lack "that something" necessary to put it over? Read *Christian Business.* Price, $1.50 a year.

What Are You?



Have you ever asked yourself this question and been at a loss as to how to answer it? Miss Shanklin will answer it for you, quite completely, in her new book, *What Are You?*

This is the newest book offered by Unity School, and if you are acquainted with Miss Shanklin, either through her lectures or her writing, you will write for *What Are You?* now. We believe that you will like it better than any other Shanklin book.

What Are You? is ready for you. Send for it today. Cloth bound. Price, $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

EMPTY WORDS

"Let no man deceive you with empty words." When you apply the Golden Rule, you will see to it that you deceive no one with empty words. The Good Words club will give you just the help that you need along this line. A membership certificate will be sent you if you sign the pledge below and return it to Unity Good Words club, 917 Tracy, Kansas City, Mo.

PLEDGE

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Sign this blank, personally, and return for enrollment.

U-2-29

Charles Fillmore Chats with You

in

TALKS ON TRUTH

When you read *Talks on Truth* you will feel that you are sitting by the fire with Mr. Fillmore and that he is talking to you in his friendly manner.

In each of the thirteen chapters that compose this book, Mr. Fillmore talks to you about some important subject—very likely some subject that you have not been quite sure about. After you have read this book we are sure that you will feel that you personally know Mr. Fillmore; that you have chatted with him; and that by those chats you have become enriched.

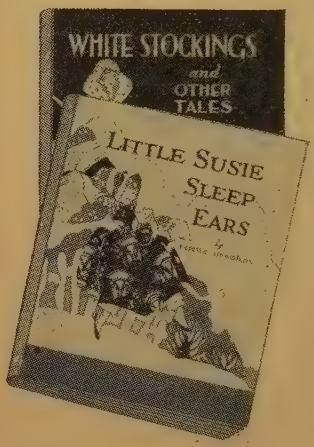
Talks on Truth is a companion book to *Christian Healing,* and its lessons are a necessary part of a well balanced, complete course of study in metaphysics and Christian healing. Paper binding.

Price, 75 cents.

A Textbook for the Housewife

The *Unity Inn Cook Book* is more than just a cook book that gives a number of recipes. It not only contains 910 recipes for meatless cookery, but gives balanced menus for the different seasons of the year, and suggests appetizing and healthful dishes for the children. *Unity Inn Cook Book,* bound in washable keratol, $2.

Books for the Children



Parents who are particular about the books that their children read will welcome Unity's two new children's books, *Little Susie Sleep Ears* and *White Stockings and Other Tales* because they have the rare combination of qualities that both the parents and the children like.

Parents like these books because the stories in them inculcate unselfishness, thoughtfulness, courage, alertness, good thoughts, determination, poise, happiness, obedience, and Truth. Children like them because of their interesting stories, their lack of preaching, and their many pretty colored pictures.

Little Susie Sleep Ears and *White Stockings and Other Tales*, 75 cents each.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

UNITY PERIODICALS

Single copies: *Unity*, 15¢; *Christian Business*, 15¢; *Wee Wisdom*, 15¢; *Unity Daily Word*, 15¢; *Weekly Unity*, 5¢; *Youth*, 15¢.

Unity. The official organ of the Unity movement. Monthly ..... $1.50 a year
Weekly Unity. Devoted to short articles on practical Christianity ..... $1.50 a year
Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly ..... $1.50 a year
Christian Business. Puts Truth into business. Monthly ..... $1.50 a year
Unity Daily Word. A monthly manual of daily metaphysical studies ..... $1.50 a year
Youth. A monthly magazine for the youth of high school age ..... $1.50 a year
Unity Sunday School Leaflet. Explains S. S. lessons. Weekly ..... $1.00 a year

UNITY BOOKS AND BOOKLETS

For Beginners		
Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	paper, $.75; cloth, $1.50; de luxe	3.00
Miscellaneous Writings	German	1.00
Unity's Statement of Faith		.10
On Healing		
Christian Healing	paper, $.75; cloth, $1.50; de luxe	3.00
Christian Healing	French	.75
Divine Remedies	paper, $.75; de luxe	3.00
Heal Thyself		1.00
On Prosperity		
*Be Ye Prospered		1.00
Spiritual Law in Business, The		.25
On the Silence		
Book of Silent Prayer	paper, $.50; de luxe	2.00
Methods of Meditation		.35
The Silence	paper, $.35; de luxe	2.00
Pertaining to the Home		
Child Unfoldment		1.00
Consecration of the Room, The		.25
Cook Book, Unity Inn	washable keratol	2.00
Truth in the Home		.75
Inspirational		
Beginning Again		.35
Faith That Removes Mountains		.25
Faith That Removes Mountains	German	.25
Finding the Christ	paper, $.25; de luxe	1.00
Finding the Christ	German, Spanish, or Swedish	.25
Heaven Now		.50
*Sunlit Way, The		1.00
Devotional		
My Litany		.10
Truth in Song		.50
Unity Song Selections		1.00
For Advanced Study		
Inner Vision		.50
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
Unity Tract Index		.50
*What Are You?		1.00
For the Children		
Aunt Joy's Nature Talks	paper, $.50; cloth	.75
Garden, the Gate, and the Key, The		.75
*Little Susie Sleep Ears		.75
Love's Roses		.25
Treasure Box		.50
Wee Wisdom Picture Book, Vols. II and III	each	.75
Wee Wisdom's Way	paper, $.50; de luxe	.75
*White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Spiritual Law in Business

Every day problems come up in business that should be solved by the use of Truth principles. W. I. Hoschouer has attempted to help solve some of those problems in his little booklet, *Spiritual Law in Business*. If you are in commercial life you will want this booklet. Price, 25 cents.

UNITY EMBLEMS

This ilustration (made from a photograph, and exact size) shows the general design of the Unity pin. The "winged world" symbolizes the soul in its flight back to its original source, the Supreme. The pin is made of 10K. gold or of sterling silver, and is fitted with a safety clasp. This pin is furnished in three different styles: one with the word "Unity" engraved on it, as shown in the illustration; another with the letters, "S. S. U.," standing for the Society of Silent Unity; and another with the insignia, "S-70," for Silent Seventy. Be sure to state which of these styles you wish. Price, in gold, $3; in silver, $1.50.

Unity button, with the winged world design in gold on a background of blue enamel. For screwing into coat lapel. Price, $2.

G. W. C. buttons and pins, in gold outlined in blue enamel, bearing at the top the words "Speak No Evil," and at the bottom the letters "G. W. C." Prices: pin, $1.50; button, $1.50.

Booster pin, for children, showing the three monkeys who "See no evil, hear no evil, speak no evil." Price, 25 cents each.

Sunday school pin, similar in design to the Unity pin pictured above, with the letters "U. S. S." A trifle smaller than the Unity pin and finished in bronze. Price, 50 cents.

UNITY SUNDAY SCHOOL LEAFLET

The *Unity Sunday School Leaflet* has added a number of new things lately, among them, the golden text from which the lesson story is taken, and subjects for discussion by the older classes.

The *Unity Sunday School Leaflet* is different from any other leaflet of its kind that we know of, as it is composed of material for the primary, the intermediate, and the young people's classes. Most Sunday school leaflets deal with only one of these departments instead of with all three.

All persons who are interested in Sunday school work should be subscribers to *Unity Sunday School Leaflet*. Yearly subscription of fifty-two issues, $1.

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* necessarily mean that we indorse the interpretation of Christian principles that is taught at the address given.

ALABAMA

Birmingham—Unity Cen, 411 Farley bldg
Mobile—Unity Cen, 1 N Dearborn

ARIZONA

Phoenix—Unity Truth Cen, 227 W Monroe
Tucson—Truth Cen, 340 Scott

ARKANSAS

Hot Springs—Steigler Bros, 520 Central
Little Rock—Mrs F E Farley, 403 Main; Unity Truth Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Truth Cen, 14 S Second
Arcadia—Unity Study Class, 2532 Naomi
Atascadero—Mrs M A Kelley, box 293
Berkeley—Unity Cen, 1805A Bonita
Escondido—Unity Soc, Palace hotel
Fresno—Emilie Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 615 N Central
Hollywood—Ellen M Hilton, 6341½ Homewood ave; Unity Cen, 7543 Norton; Unity Lib, 1030 Western
Inglewood—Unity Truth Cen, 123½ N Market; Unity Soc, 426 E Queen
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 811 W 7th, rms 1104-5; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Unity Study Classes, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Divine Science Fellowship, 424 S Bdwy
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Truth Cen, 2822 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood
Pasadena—Unity Soc, 11 N Oak Knoll, rm 201; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, rm 12, Merchants' Nat'l Bank bldg
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Truth Cen, rm 315 Chamber of Commerce bldg
San Diego—Unity Soc, 412 A; Meta Lib, 1023 7th
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 210 Post
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrellaga
Santa Cruz—Universal Truth Cen, 151 Garfield; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic temple, 4th st
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma ave
S Pasadena—Unity Cen, 627 Fremont
Tulare—J F Manning, 258 North N
Van Nuys—Maud Crum, 14103 E Gilmore

COLORADO

Colorado Springs—Home of Truth, 217 DeGraff bldg
Denver—17th ave Community church, 17th & Emerson; Publication Book store, 514 15th; Herrick Book & Staty Co, 934 15th
Ft Collins—Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg; Unity Truth Cen, 124 W 13th

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, nw; Unity Library, 430 Newton pl nw

FLORIDA

Daytona Beach—Unity Cen, 122 Atlantic
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Truth Cen, 54 Lake Hunter drive
Lake Worth—Unity Study Class, 108 S L st
Miami—Unity Cen, 236 N E 5th st; Truth Seekers' Home, 64 N E 38th st; Magic City Book store, 29 S E First ave; Pictorial Cen, 148 N E First ave
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—Unity Truth Cen, 664 5th ave s
Sarasota—Unity Truth Cen, 141 Halton bldg, S Pineapple ave
Tampa—First Unity Soc, 222 W Lafayette; Unity Cen (colored), 1107 Marion; Unity Study Class, North P K Civic Club, Highland & Fern

GEORGIA

Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

IDAHO

Boise—Unity Truth Cen, 517 N 10th

ILLINOIS

Champaign—Unity Reading Rm, 210 E Clark
Chicago—Unity Fellowship, 64 E Jackson blvd, suite 508; Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Divine Science College, 1414 Straus bldg, 310 S Mich; Unity Cen (colored), 4307 S Mich; Unity Cen of Truth, club Rm 4, Auditorium hotel; Central Truth Cen, 306 S Wabash, 1412 Kimball bldg
Danville—Class of Practical Christianity, 128 N Vermillion
Decatur—Unity Reading Rm, 1058 W Forrest

Hubbard Woods—Mary S Atwood, 1097 Merrill
Peoria—Unity Cen, 800 Wheelock bldg
Rockford—Unity Cen, 523 W Jefferson
Springfield—Lawrence Cen, Constructive Thought, 327 E Lawrence
Waukegan—School of Practical Christianity, 123 N Genesse

INDIANA

Fort Wayne—Truth Cen, 1210 Calhoun
Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Lib, 1144 N Missouri
Kokomo—Mrs Norman Simpson, 523 S Washington
Vincennes—C S Miller, 316 Main

IOWA

Burlington—Order of True Fellowship, 1424 West
Cedar Rapids—Unity Cen, 1011 2d ave e
Davenport—School of Div Science, McCullough bldg
Des Moines—Unity Truth Cen, 236 K P bldg
Sioux City—Unity Truth Cen, 615 Iowa bldg
Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Kansas City—Unity Cen, 308 Commercial Natl Bk bldg
Salina—Mrs Olga Palmer, 713 Gypsum
Topeka—Unity Truth Cen, 111 E 7th
Wichita—Truth Cen, 314 Butts bldg

KENTUCKY

Lexington—Unity Library, 24 Northern Bank bldg
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Meta Reading Rms, 66 Weisinger-Gaulbert bldg

LOUISIANA

New Orleans—P L Brothers sr, 2831 Constance; Unity Society, 2000 Carondelet
Shreveport—Unity Study class, 1196 Louisiana

MARYLAND

Baltimore—Unity Cen, 225 W 25th

MASSACHUSETTS

Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield
Greenfield—House of Faith, 10 Park
Lowell—Gertrude A Derby, 11 Cascade

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Edna D Cross, 1545 Illinois; Unity Cen, 1019 Beach
Grand Rapids—Ida Bailey, L L Club, 61 Sheldon ave
Kalamazoo—School of Christianity, 209 W Dutton
Royal Oak—Unity Cen, 110 E 5th
Saginaw—Unity Cen, 921 Congress; Mrs J W Bliss, 423 S Michigan; Mrs Geo Vetterle, 1013 S 4th

MINNESOTA

Duluth—Unity Truth Cen, 215 W 2d
Minneapolis—Unity Cen, 1108 Nicollet, 205 Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, 510-11 Plymouth bldg; Unity New Thought Cen, 2744 4th
St Paul—Unity Truth Cen, 901 Globe bldg, Cedar & 4th; Krenik Photo Studio, 770 Selby; Christ Unity, 307 Degree of Honor bldg, 6th & St Peter

MISSOURI

Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 3d floor Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1106 Grand; Coöperative Lib, 416 E 9th, Studio bldg; Unity Cen (colored), 1705 E 19th
Lees Summit—Unity Community Soc, Unity Farm
St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond
St Louis—Unity Cen, 904 Melbourne hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

Bozeman—Unity Truth Cen, 301 S Black
Butte—Keefe Bros, 25 Park
Glasgow—Chas Gray Miller, 636 N 2d
Helena—Rev J F McNamee, 12 Monticello Apts

NEBRASKA

Lincoln—Unity Soc, 202 Sharp bldg
Omaha—Meta Lib, 307 Patterson bldg

NEVADA

Yerington—Mrs C S Durand, box 67

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, 17 Boardwalk Arcade bldg
East Orange—Unity, 19 Washington
Hackensack—Truth Cen, 360 State
Morris Plains—Julia M Woodcock, The Wee House, Franklin pl
Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
Plainfield—Unity Cen, 418-19 Babcock bldg, 240 W Front
Ridgewood—Unity Cen, 74 Cottage pl
Vineland—Arthur J Smart, R 5 Brewster & Menantico Rds

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Soc, 50 Livingston; Unity Cen (colored), 2 Monroe
Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huyler's bldg, 374 Delaware
Jamaica, L I—Mrs Marshall C Bowman, 80-16 170 st
Jamestown—Unity Cen, 317 Cherry
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Meta Bkshop, 343 W 16th; Unity Cen (colored), 260 W 136th; Nanna B Sutton, 42 W 129th
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg; Unity Study Cen, 158 E Main
Schenectady—Unity Cen, 1055 Park
Scotia—Florence Judkins, 84 Pleasant view
Syracuse—Katherine Carter, 155 E Onondaga; Blanche M Peters, 4429 S Salina
Utica—Home of Truth, 5 Hobart

OHIO

Akron—Unity Cen of Truth, 34 S High st, Pythian Temple
Canton—Ralph Young, 139 Cleveland sw; Unity Cen, 15 Harris bldg
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and

Grandview; New Thought Healing Bethany, 11 W McMicken

Cleveland—Unity Cen, 2536 Euclid; Kingdom School of Christianity, 1371 W 95th; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Church of Truth, Hotel Winton, Prospect & E 9th; Unity Soc, 406 Carnegie Hall, 1220 Huron rd

Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theater bldg

Dayton—Unity Cen, Fine Arts bldg, 35 E First; Dollie Sandridge, 59 Adelite

Hamilton—Unity Temple, 112 Elvin

Marion—New Thought Studies, 454 Summit

Mt Vernon—Katherine K Staunton, 15 N Mulberry

Toledo—Unity Soc, 213 Michigan

Warren—Unity Cen, 904-6 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Truth Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, 412 Baltimore bldg; Unity Home of Truth, 240 Arcade bldg

Tulsa—Unity Reading Rm, 501-3 Commercial bldg; Mrs B M Wilson (colored), 511 E Marshall

OREGON

Mill City—Jennie Christensen

Portland—Unity Cen, Terminal Sales bldg, 12th and Morrison; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison

PENNSYLVANIA

Butler—Ethel C Turner, 426 N Washington

Erie—Unity Truth Cen, Reed hotel

Harrisburg—Unity Truth Soc, 610 N 3d

Philadelphia—Unity Cen of Truth, 236 S 13th; Chapel of Truth, 1507 Walnut

Pittsburgh—Unity Cen, William Penn hotel

Wilkes Barre—Alice B Sadler, 57 Terrace

RHODE ISLAND

Providence—New Thought Cen, 72 Weybosset, rm 307

TENNESSEE

Chattanooga—Minnie Schultheis, 404 E 8th

Memphis—Unity Cen, rm 1, Woman's bldg

Nashville—Unity Cen, 164 8th N

TEXAS

Dallas—Unity Cen, 428-30 Allen bldg

El Paso—Unity Cen, 305 E Franklin

Ft Worth—Unity Cen, 503 Worth bldg

Galveston—Purdy's, 2217 Market

Houston—Unity Cen, 1 New Majestic bldg

San Antonio—Unity Cen, 818 Maverick bldg, Houston

Waco—Unity Cen, 1229 N 17th

UTAH

Salt Lake City—Unity Study Class, 319 Atlas bldg

WASHINGTON

Bellingham—Unity Truth Cen, 1424 Cornwall

Chehalis—Alice L Ruth, 876 Folsom

Seattle—Unity Lib, 1408 2d, 214-15 Denny bldg; T Elliott Ostlund, 3042 Arcade bldg; Seattle Cen, 1529 9th ave; Unity Soc, 1519 3d, rm 307, The McKelvey; Raymer's Bookstore, 1616 4th; Garrot & Woodbridge, 4207 University way; Bookmart, 622 Pike; Unity Fellowship Cen, 516 Crary bldg, 5th & Union; Truth Cen, Hotel Gowman

Spokane—Meta Lib, 308 Norfolk bldg; Church of Truth, 6th & Jefferson

Tacoma—Unity Truth Cen, 932½ Bdwy; Walsh, Books, 1317 Pacific

Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise ave

Milwaukee—First Unity Cen, 424-440 Commerce bldg

Racine—Unity Cen, 402½ 6th

WYOMING

Casper—Unity Study Club, 959 Oakcrest

AUSTRALIA

Adelaide—New Thougnt Soc, 5 Darling bldg, Franklin; Divine Science Cen, A N A bldg, Flinders st

Brisbane—Unity Truth Cen, Albert House, 2d flr

Melbourne—New Thought Cen, 714 Nat'l Bank Chambers, 271 Collins st

Perth—Albert & Sons, 130 Murray

Sydney—Harmony Cen, 153 Elizabeth; Dunlop & Co, 333A George

Upwey—Good Will Cen

Wyee—New Thought Cen

BELGIUM

Brussels—Pensee Nouvelle, 41 rue de Loxum

CANADA

Calgary, Alberta—Unity Cen, rm 12 Mackie blk, 236a 8th ave W

Huntsville, Ont—Mrs A O Trusler, box 252

Montreal—Unity Cen, 1827 St Catherine, W

Moose Jaw, Sask—Unity Cen, 221 Hammond bldg

Ottawa, Ont—Truth Cen, 162 First ave; Aquarian Meta Lib, 303 Banque Nationale bldg

Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall

Saskatoon, Sask—Unity Cen, 314 Canada bldg

Toronto—Unity Cen, 765-A Yonge

Vancouver, B C—Unity Church of Truth, 614 Granville; Truth Cen, 118 Empire bldg

Victoria, B C—Unity Cen, 600 Campbell bldg

Winnipeg, Man—Unity Cen, 333½ Portage, 7th flr

CUBA

Isle of Pines, Nueva Gerona—Thos H Spence

ENGLAND

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st (Tottenham Ct rd), W 1; Order of the Golden Age, 155 Brompton rd, S W 3

Weston Super Mare—Evangeline Holt, 70 Severn rd

GERMANY

Heilbronn am Neckar—Helene Alpers Hahn, Frankfurterstrasse 8

MEXICO

Mexico City—Henrietta M DeGore, La Calle de Lopez 5, Apartado Postal 1633

REPUBLIC OF PANAMA

Bocas del Toro, Almirante P O—Andrew A Campbell

SCOTLAND

Edinburgh—Margaret A Hume, c/o Churchhill Place

S AFRICA

Johannesburg, Fairview—Unity Book Depot, 66 Grace st

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